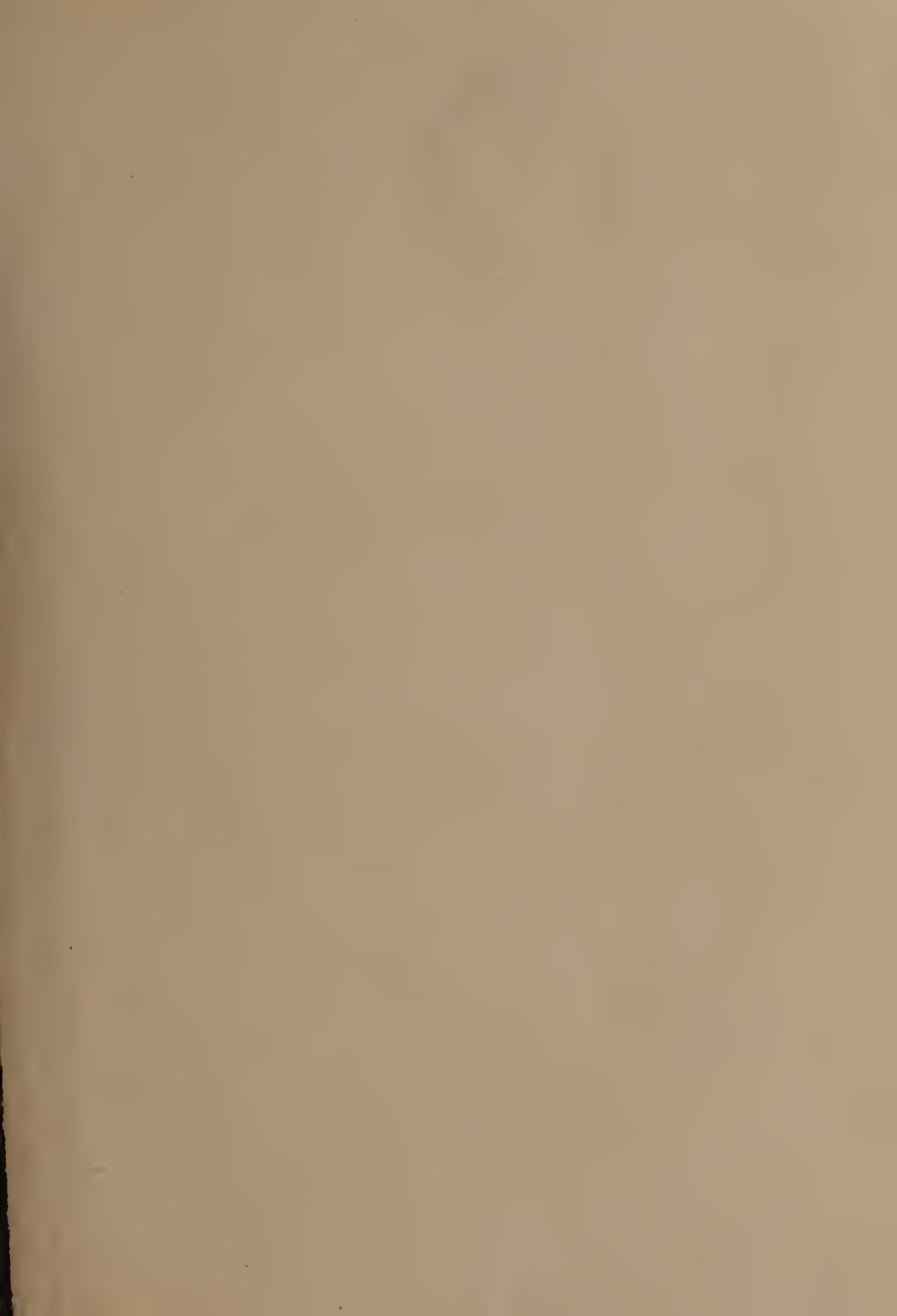


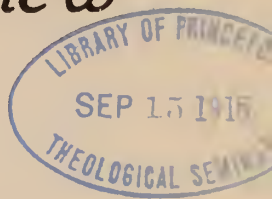


Envision I

Section 7



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*The Missionary Review
of the World*



VOL. XXXVII. OLD SERIES

VOL. XXVII. NEW SERIES

Founded in 1878 by
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Clues to the Contents

MAY, 1914

TWENTY QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. What out-of-door meetings for children begin with digging in the sand?
2. Under what circumstances did one tell the story of how in his youth he had stoned Adoniram Judson?
3. What saying of the Prophet Mohammed prevented the converted Sheikh from accepting an invitation?
4. What effect did the gift of the *MISSIONARY REVIEW OF THE WORLD* have upon a pastor?
5. When trying to solve a problem, what part of his body does a Siamese boy scratch, when an American would scratch his head?
6. Where and why have some British subjects declared their intention to become Frenchmen?
7. What did some of the "Amazon Corps" carry under their arms as they set off for the front?
8. What missionary never gets provoked and endures all kinds of climate without danger?
9. What custom of European merchants is seriously hindering the work of missionaries on the Tibetan border?
10. In what land, to which missionaries first went only ninety years ago, is one church now supporting five foreign missionaries?
11. Into what was the dirty old Chinese theater transformed?
12. What was the last word of the Zulu king to his people?
13. Next to the Bible, what is the most widely read book in the world?
14. How did a Connecticut pastor solve the problem of his Sunday evening services?
15. How many missionaries have gone out from Dr. Robert F. Horton's church in twenty-five years?
16. Why did the man seventy years old say that the story of Jesus could not be true?
17. The Graduate Union of Calcutta has undertaken what piece of work?
18. What Chinese province admits women to sit in the provincial assembly?
19. What covenant did the owner of the nickel stores make with God?
20. Why did the Moslem father say that it would be better for his boy to die than to be unable to bend his knee?



SIGNS OF WORLD-WIDE INTEREST IN THE MOSLEM PROBLEM

The number of reviews devoted exclusively to the study of Islam illustrates forcibly the importance of the problem. The *Revue du Monde Musulman* has been published for seven years at Paris under the editorship of Professor Chatelet. It is a veritable encyclopedia of the Moslem thought and politics of to-day. Two reviews are published in the German language: *Der Islam*, by Professor Becker of Hamburg, one of the best-known authorities on Islam in Germany; and *Die Welt des Islams*, by Professor George Kampffmeyer of Berlin. *Mir Islama* is the Moslem World for Russian readers, published by the Royal Society for Oriental Studies at St. Petersburg, under the editorship of Professor W. Barthold. The Moslems of India congratulate themselves in having a review (*Muslim India*), published in London, and representing what is best in Islam. The *Review of Religions*, published by the leaders of the Ahmadiyya Movement in the Panjab, has now reached volume thirteen, and has a wide circulation. It undertakes to refute all objections against Islam. In 1913 the Moslems of Peking began to issue a bilingual monthly magazine in Arabic and Mandarin, entitled the *Moslem World*. The *Islamic Fraternity* has been published at irregular intervals at Tokyo, and is edited by an Indian Moslem. The only magazine that deals with the Moslem problem from the Christian missionary standpoint is *The Moslem World*, published in London, and edited by Rev. S. M. Zwemer, D. D.

The Missionary Review



of the World



Vol. XXXVII, No. 5
Old Series

MAY, 1914

Vol. XXVII, No. 5
New Series

Signs of the Times

OUTLOOK IN THE KIKUYU CONTROVERSY

AT the request of the Archbishop of Canterbury, Bishop Weston* of Zanzibar has come to England to discuss in person the charges brought by him against Bishop Willis of Uganda, and Bishop Peel of Mombasa, for their action in connection with the Kikuyu Conference. Both sides to the controversy having now been heard, the Archbishop has acted with a directness and vigor that can only be characterized as statesman-like. In a recently published statement the Archbishop says that after careful consideration of all the documents in the case and of the verbal statements made to him by the Bishops of Uganda and Zanzibar, he is unhesitatingly of the opinion that he could not allow any inquiry into the matter to take the form of proceedings against the Bishops of Mombasa and Uganda for heresy and schism. He agrees, however, that questions are involved in the Kikuyu

Conference incident which require the most careful consideration, possibly of the whole Anglican Episcopate. In the meantime, however, he proposes to bring the subject to the attention of the Consultative Body of Bishops representing various branches of the Anglican Communion (exclusive of the American Episcopal Church). This Consultative Body, which was created by the last Lambeth Conference, is to meet in England in July, and the Archbishop says that he will ask its opinion as to whether the suggested plan of co-operation considered at the Kikuyu Conference contravenes any principles of Church order, and whether the action of the two bishops in arranging for the communion service at the close of the conference is inconsistent with the principles accepted by the Church of England.

These questions, Archbishop Davidson pointed out, are not novel in their application. In one form or other they have been before him in connection with the missionary work in China, Japan, West Africa, and eise-

* Not "Western," as erroneously printed in our March number.

where. He declares that "in the stir and glow of modern missionary work and in the now frequent interchange of experience and counsel among missionaries belonging to different branches of the Church of Christ, and in view of the ultimate growth and extension of purely native churches, such questions call imperatively for patient thought and for definite answer." The Archbishop closes his statement with a fine assurance that he will use all prayerful endeavors under the guidance of God and by the blessing of our Lord to reach in practical form a right and wise solution. This document has done much to relieve the tension and to quiet discussion in the Church of England. It reveals the Archbishop as a far-sighted and broadminded statesman of the Church.

The Bishop of Zanzibar is not entirely satisfied with the tone of the Archbishop's reply, and has not hesitated to point out certain particulars in which he thinks the Archbishop has erred in his estimate of the situation, but the great body of the Church of England will undoubtedly accept the Archbishop's decision with regard to the method of dealing with the subject with satisfaction and confidence. The *Guardian*, which is representative of what might be called the norm of English churchmanship, says that "the missionaries who communicated together at Kikuyu may have been carried away by enthusiasm and have failed to realize the significance that would be attached to their action at home, but at least it was a noble enthusiasm and the Church of England is not going to be rent from top to bottom

by an occasional excess of zeal for the extension of God's Kingdom on earth. . . . Some form of working arrangement between the Church of England and of the great Protestant bodies of the empire . . . would be the greatest religious event since the Reformation, and the heaviest responsibility would rest upon those who for party or sectional ends deliberately added to the difficulty of this wonderful consummation."

In the same spirit the *Church Times*, which, altho the spokesman for the more advanced section of the English Church, has frankly expressed the opinion that the Bishop of Zanzibar acted hastily, declares that "the one thing supremely necessary is to observe the principle of Christian charity as worked out in the main current of catholic order. That our fathers in God may be guided aright in treating these momentous questions must be the prayer of every Christian heart. Months, and perhaps years, of such prayerfulness lie before us."

WORLD-WIDE INTEREST IN MOSLEMS

FOR centuries the Church of Christ was inclined to look upon the Moslem problem as well-nigh hopeless of solution without special interposition of God. A few saints here and there, like Raymond Lull or Henry Martyn or Keith-Falconer, essayed to preach Christ to Mohammedans or to translate the Bible into Arabic, but the vast body of Christians scarcely expected to make any decided Christian impression upon the followers of the Prophet of Mecca.

To-day the situation has changed so marvelously that we can only in-

interpret the signs of the times as indicating the purpose of God to lead His Church to new advance and new victories over Islam. Twenty-five years ago a cloud, the size of a man's hand, came on the horizon in the formation of the Arabian mission, and the going out of a young man, Samuel M. Zwemer, to labor in the neglected peninsula for the conversion of Moslems. Since then, by the blessing of God, and through the literature, the addresses, and personal influences of this man the whole Church has seen a new light on the problem. The heroic instinct has been awakened and the very difficulties have been a challenge to faith and courage. Volunteers have come forward for Turkey, for China, for Arabia, and for North Africa; conferences have been held; plans have been laid, and literature has been printed and widely distributed.

Here are some of the signs that seem to indicate that God is preparing for a new advance:

1. The growing interest in the Mohammedans on the part of the churches at home. Thus far only a few are working among them—the Presbyterians in Persia and Syria, the Congregationalists in Turkey and Albania, the Reformed Church in Arabia, the English Church Missionary Society in Persia, Palestine, India, and Egypt, the Methodists in North Africa and India, the United Presbyterians in Egypt, and the Netherland Societies in the Dutch East Indies. Now, however, the churches and missionary boards that have no work for Moslems are wishing to come into line. They realize that there is a contest worth entering, a victory worth winning. Many

new organizations desire to begin missions to Moslems.

2. There is a large increase of knowledge concerning the extent, the teachings, the practises and the present progress of Islam. Books are multiplying, study classes are formed, periodicals and pamphlets are taking up the subject with new vigor, and men and women, formerly ignorant of the subject, are becoming informed and interested.

3. Various interdenominational agencies are taking up work for Mohammedans. The World's Sunday-school Association devoted a session to the subject at Zurich, and was so stirred by the report on the condition and neglect of Moslem children that it has raised nearly \$50,000 to send workers among them. One missionary, Rev. Stephen Van R. Trowbridge, and his wife, are to go to Cairo this autumn, and others are to be sent to Albania and elsewhere to work for Moslem children. This Association has also voted to appropriate \$1,000 a year for the next three years to develop suitable Christian literature for Moslem children. At present they have nothing of the kind of reading that means so much in training the youth of America and England.

4. The Y. M. C. A. is also looking on the Moslem field, and associations have been formed and secretaries appointed for Cairo, Jerusalem, Constantinople, and other centers. Some of the most important Christian work for Moslems is done among the young men in colleges and universities attended by them. Universities at home are interested in the opportunity. Students at the University of Michigan are already responsible

for a mission hospital in Busrah, Arabia.

5. There are evidences of new statesmanship in the Christian propaganda for Moslems. Conference of workers among them like that in New York in 1913—can not fail to produce good results in a better understanding of the problem, better methods and closer cooperation. A new Christian university is now sought for Cairo—one that will need \$2,000,000 for its establishment, and will offer the best education to Moslem youth; but under Christian influences and with Christian teaching.

There is a larger conception of the task and the obligation before us. The fields have been studied, and now plans are under consideration for reaching the untouched Moslems of China, and for stemming the tide of Moslem advance in Africa.

6. Lastly, there are stirrings in Moslem lands that indicate the awakening of Mohammedans to the strength of Christianity. Followers of the prophet are no longer indifferent or confident of their impregnability to Christian truth. Conversions in Malaysia, in India, in Africa and Turkey have opened their eyes to the all-conquering power of Christ, and they are arousing themselves in opposition. Having lost political power they can no longer openly carry out the decree of death to converts, but they are raising a hue and cry against the work of Christian missions. In Egypt, Moslems not only persecute any of their fellows who reveal an interest in Christian truth, but they have endeavored to persuade the Government to put a stop to the distribution of the *Khutbas* and other Christian literature published by the

Nile Mission Press. Their chief objection was apparently to the story of the "Twice-born Turk," now being published in the REVIEW, and a distaste for the truth, taught in the tracts, that Christ died on the cross—a fact which they deny. The real cause for this antagonism is that the truth is having effect. The missionaries in Egypt are moving with tact and caution, but in love and without fear, and the Government has refused to interfere.

Surely this is a time for earnest prayer in behalf of Moslems, for converts and for missionaries working among them. The wisdom and power of God are the only hope of success, but the resources in the hands of Christians must be placed at His disposal.

WOMEN AND CASTE IN INDIA

ONE of the greatest barriers to Christian progress in India is the caste system. For a century Christian teaching and European civilization and commerce have been at work to disintegrate this barrier, and there are increasing evidences that it is slowly crumbling. Another hindrance to Christian civilization is the *purdah* or strict seclusion of the better class of women.

The Indian Social Reformer of Bombay has printed some striking resolutions passed at the Seventh Social Conference of the United Provinces of India:

"This conference is strongly of opinion that every effort should be made to promote and expand the education of women—elementary, secondary, and higher—in these provinces, and considers it the duty of all educated Indians to take steps

for the improvement of existing schools and for the establishment of new ones.

"In the opinion of this conference woman's progress in any sphere of life is absolutely impossible, unless and until *purdah* is done away with.

"This conference is of opinion that girls should not be married before they are sixteen, and young men before they have completed their education, and in no case before the age of 21.

"This conference is strongly of opinion that the injustice of prohibiting young widows in certain castes from remarrying should be removed, and that those who remarry should not be excommunicated.

"This conference places on record its conviction that the institution of caste is obstructive to the progress of the Hindus toward the ideal of a united nation, and urges that inter-dining without distinction of caste, and intermarriages between different sects of the same castes, as also between members of the same caste in the different provinces of the country, should be actively promoted."

It is inevitable that the caste system must go and with it Brahmin prestige and the social ostracism of outcastes. It may take a century to effect this result, but ultimately Christian brotherhood must win.

A NATIONAL MISSIONARY COUNCIL FOR INDIA

AS one of the fruits of the conferences on unity a national missionary body for India has come into existence. The new council is purely consultative and advisory in character, but it is full of promise, and is likely, in cooperation with the Provincial

Representative Councils of Missions, to effect greater efficiency, closer co-operation, and a more complete and scientific plan for the evangelization of India. There are now Representative Missionary Councils for Madras, Bombay, Behar and Orissa, Mid-India, the United Provinces, the Panjab, Bengal, and Burma, each of which has elected two members to serve on the first National Missionary Council. These elected members have selected 20 others, so that 36 form the first National Missionary Council.

Five Church of England bishops are included in these members, and there are representative missionaries of various other denominations. Special attention may well be called to the nine native Indians, two of them women, who are enrolled in this important body. These are Rev. L. T. Ah Sou of Rangoon, Mr. K. C. Chacko of Travancore, Miss Khoro Bose, Dr. S. K. Datta, her nephew, Rev. J. R. Chitamber, Mr. S. C. Mukerji, Dr. K. Pamperrien, Mr. K. T. Paul, and Miss Susie Sorabji. The missionaries of one hundred years ago would hardly have believed such a united missionary council to be possible.

FEDERATED MISSIONS IN JAPAN

THE annual conference of the Federated Missions in Japan has come to be recognized as one of the great forces in the missionary life of the Land of the Rising Sun. The work of the conference this year had been prepared by committees who had investigated in 15 or more great fields of inquiry. Industrial welfare, eleemosynary work, distribution of evangelistic forces, Christian litera-

ture, Christian education, temperance, international peace, Sunday-school work, summer schools, language schools, and schools for missionary children—these were some of the subjects regarding which the committees presented their findings, after which the conference acted upon the recommendations growing out of the reports.

Plans are also going forward for the "Three Years Evangelistic Campaign" to reach the unevangelized in Japan. The whole country has been divided into eastern and western districts, and plans are laid to begin from Moji and Shimoneseki in April and work up the railway toward Kobe before summer. The home church should join in prayer that a real revival will be experienced at this very beginning of the campaign.

LIBERTY AND REVOLUTION IN PERU

POLITICAL disturbances in the republics of Latin America are so common that comparatively little attention has been paid to the recent successful revolution in Peru. Colonel Benavides, at the head of only a thousand men, seized the presidential palace and took President Billinghurst prisoner. The Peruvian Congress thereupon convened in extraordinary session and elected a junta of six men to govern the country until a general election could be held. It is doubtful if the revolution will advance prosperity in Peru, as the deposed President is the son of an English father and a Peruvian mother, and had shown marked ability in political life. He created opposition by his efforts to stop the waste

of public funds and by plans to institute economical policies.

Fortunately, this revolution is political and not religious, so that the liberty of worship recently granted by an amendment to the Peruvian Constitution will not be interfered with. A correspondent of *Evangelical Christendom* in Cuzco writes that the Roman Catholic party worked furiously to stir up religious riots, and tried to prevent the amendment from passing the Chamber of Deputies. However, all the predictions of ruin which they proclaimed from press and pulpit had no effect on the people at large. Public sentiment and the free press heartily approved the passing of this measure, and some even desired the complete removal of Article 4 from the Statute Book. The amended article reads: "The Nation professes the Catholic, Apostolic, and Roman religion, and the State protects it." The part removed reads, "and does not permit the public exercise of any other." The next step will be the separation of Church and State.

CORRECTIONS

On page 84 of the REVIEW for February, the reference to American Baptist Missions has to do with the *Canadian* Baptists. (The Board of Missions of the Baptist Convention of Ontario and Quebec.)

In the REVIEW for March a contrast was drawn between God's love for the world and that of American Christians, as shown by their gifts. It should read: "American Protestant communicants so love the world that they give each year on the average *eighty* cents per member, and one in 2,000 of their number as a missionary, that the unevangelized world should not perish but have eternal life." The substitution of "eight" for "eighty" was a typographical error.



MORSE HALL OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION, LAHORE, INDIA.
OPENED MARCH 24, 1913

A World-wide Work for Young Women

A REMARKABLE HISTORY OF PROGRESS AND OF OPPORTUNITY

BY MISS A. ESTELLA PADDOCK, NEW YORK

Special Worker of the National Board of the Young Women's Christian Association



THE most international, the most interracial, the most inclusive in faith, the broadest in scope, the largest and most democratic organization of women in the world is the World's Young Women's Christian Association. The most startling, most revolutionary, and most significant facts of the past five years are concerned with the changes among womanhood. Revolutions, reforms, and new governments among *men* constitute history. In isolated instances, the women of one or another nation have attained to a new standard of life, but the sweep of the present national consciousness

that is belting the globe, reaches even unto its womanhood. Turkish armies have striven, principalities have been won and lost, but the veil of the Mohammedan woman has not been lifted, nor has the sunlight penetrated to the harem. Last year, Turkish women were plotters, instigators, parties in the New Turkish movement. The slogan, "Liberty, Equality, Fraternity, Freedom," has called to life schools for Turkish women, and when women go to school they come away to a new life. In February of this year the Moslem Government adopted a policy more freighted with significance than any other measure which the new government has established. It has

opened Moslem universities to Moslem women.

The British Government of India has deposed princes, elevated governors, constructed cities, created irrigation systems, advanced education for men, but Indian women remained untaught, secluded by religious custom, exposed to the lust of men in temple, in market, and in marriage. Recent Indian national consciousness has brought new laws for women. These were formulated by Indians. They secure protection to young girls, advance the age of marriage, allow widows to remarry, and in one state they have cleared the temples of dancing-girls. The British Government has re-established education for women.

In China the revolution was followed by a rebellion. The unstayable tide of modern progress that is sweeping that mighty people to its destiny as a leading race among mankind has swept deep enough to include Chinese womanhood. In 1902, aside from mission schools, there were two schools for girls in China. To-day, there are few towns of any importance, from the coast to the remote inland, where may not be found provision for the education of girls. The power to organize, to agitate, that was learned in particular during the anti-foot-binding crusade, has produced women's clubs; clubs opposed to the mother-in-law; clubs for literary development; a sporadic suffragist movement; a boycott against an immoral governor, and other local but impressive movements.

Japan, with twenty-five years of education for women, is employing them in offices and in industries as

no other oriental country has done thus far. The valued work of the Red Cross nurses in the war is as deserving of honor as is the spirit of her brave soldiers. The rapid growth of industry, with the dearth of able-bodied men, has hurried nearly a half million of Japanese women and children into her factories, working for twelve hours a day. The Government employs 13,000 young women in post-offices and railway offices, while the educational system has assembled 15,000 young women in high schools, colleges, and universities of Tokyo. One-half of these are strangers to the complex life of the great city.

Immigration, that great and threatening, but resourceful asset of the United States, has produced in Latin-America, especially in Buenos Aires, a most crucial need. Thousands of women from all the nations of Europe and from the United States feel the call of adventure to that great continental metropolis, seeking a possible fortune. The cost of living there is extremely high and moral safeguards are almost wholly lacking. Spanish-speaking women are stirring to the new life.

Following the advance guard of Christian missions throughout the world, and at the request of the missionaries, the World's Committee of the Young Women's Christian Association* has been called upon to

* The World's Young Women's Christian Association has its headquarters in London. Its executive committee is British, its World's Secretary is American. Constituting the World's Association are eighteen nations organized nationally to promote the work of the Young Women's Christian Association, together with fifteen nations not yet fully organized. Appeals for foreign work of the Young Women's Christian Association are sent to the World's Com-

supply secretaries, whose work in mission lands is to study these great, immediate transitional movements among women, and to seek to guide Christian and non-Christian young women in their relation to these developments in the home, in social, in industrial, and in religious life.

To those who have the privilege of acquaintance with other lands, other peoples, the word "foreign" is becoming a term obsolete in its generally accepted meaning. It is *our* ignorance, not alone the ignorance of the Near East or the Far East, that has made their women different from us. With the adoption of modern inventions, modern conveniences, modified modern customs, the women of the Eastern world are being classified in terms of America and of Europe, and lo! they are like us—so like us!

Work Among Women Students

Practically every nation has now institutions for the education of women. In the Near East there are few; in the Far East, with the exception of Japan, until the last decade, there were none. Everywhere there is a developing sentiment that a nation's progress is dependent upon its women's education. Japan has had an educational system for women for more than a quarter of a century. Christian missions of India, China and Turkey are to be credited

mittee, and by them delegated to various countries who may be able to supply the workers. Thus far, England, United States, Canada, and Australia only have sent secretaries to countries abroad. These secretaries are trained, appointed, and financed by the nation from which they are sent. Their activities are directed by a National Committee in the country to which they are sent. The National Board of the Young Women's Christian Association of the United States has sent out to five foreign countries thirty-two workers, all of them experienced women in Association work in the United States.

with the greatest amount of education thus far to be found among women in those countries. In India, when the Government discontinued primary education for girls, because



DR. LI BI CU—CHINESE Y. W. C. A. WORKER
A Christian Physician in the Methodist Hospital,
Ngucheng, China

of the lack of response of the people to the provision made for it, missions increased their efforts. In China, the most effective teachers in Government schools have been former students in Christian mission schools. Of thirty-one Chinese women educated abroad, eight are now teachers in mission schools; five are physicians in mission hospitals; nine are married and occupying influential social positions; one has private medical practice; one is in Government medical work; one in

social work; two at home; one teaches in a private school; three are secretaries of the Young Women's Christian Association. One of these latter, a graduate of Teachers' College, is director of educational work in Shanghai; one from Wellesley is director of physical education, and one, with two years of training in England, is associate general secretary of the Shanghai Association. The national secretary of Japan, a graduate of Bryn Mawr, is a Japanese woman whose influence has been felt not only in the United States, but in Britain and on the continent. She has recently been in Formosa conducting evangelistic services for the Presbyterian Church. A Smith College graduate is secretary at Yokohama. The most prominent leader of education among Japanese women, a former student of Bryn Mawr, has been president of the Tokyo Association for six years, and is now serving on the National Committee of Japan.

In the mission schools of China, there are thirty-three branches whose work is analagous to the student work in the United States. In Japan there are eighteen branches; in Turkey, approximately fifteen; and in India fifty-eight. There is in the cities of the Far East no sharp line of demarcation between what is known in America as college and city work. Thus, in Tokyo, the work of the city Association has to do largely with students in the Government schools. Twenty-seven student Bible classes, with an enrolment of 240, meet weekly under the auspices of the Tokyo Association. Socials are frequently held, and Japanese pastors and missionaries attest the growing

usefulness of the Association for the women of Tokyo. A large number of members attending the Bible classes and socials are young women from Government and private schools of Japan's capital. Japanese women who have lived abroad are strong leaders in the Association social life.

In India, the British Government has provided schools for teachers for technical training and medicine. In Calcutta, 370 women are in attendance at these schools; in the Collegiate School there are 170; in medicine, 49; in teachers' training, 149. Thousands of girl students are found in the lower schools. In the total number of high schools of India, the girls number 17,000, of whom 10,000 are Christians, demonstrating the contribution of mission work to the education of Indian women. The Government schools provide no religious instruction. Many of the students are not residents of the city where they are studying. The Association, therefore, renders a very vital service to Government students by providing hostels, arranging for supplementary education, as well as Bible instruction.

In the schools of Turkey may be found young women of varying nationalities — Greeks, Armenians, Bulgarians, French, Jews, Servians, Albanians, Arabs, and Turks. To each of these young women her nation and her religion are inseparable. Dr. Mary Mills Patrick of the Constantinople College for Women, defines the need of the Turkish girl to be that of character training, of developing power to make life more comfortable, to learn economic ways and means, to be taught practical methods of living. To assist in this

work in the schools—Christian, Mohammedan, and Jewish as God directs—two secretaries were sent in 1913 to study conditions in Turkey and to prepare to guide this work for Turkish women.

Among the Graduate Students

The Graduate Union of Calcutta is

conditions, birth and death rate, employment, education, and the proportionate share of each race and each religion in relation to these various civic conditions. Few, if any, cities in the United States can present any such complete catalogue of existing conditions. There are sixty members of this union. In the Shanghai,



AT THE ANDOZAKA HOSTEL OF THE TOKYO Y. W. C. A.

an organization of Indian, British, and American women, graduates of universities in their respective countries. This is the largest organized body of educated women in India, and has made a unique and altogether excellent study of Calcutta. The report of the commission deals with oriental conditions which alone are usually baffling to tabulate. Despite the complexity of the city, there is given a summary of the races, religions, health, and sanitary

China, Association there is a recent organization called the "Returned Students' Club," which is uniting the young women in Shanghai, who have studied in the United States, for the purpose of inspiration and for considering plans of work for their own people.

The Hostels and their Value

Madras has two hostels for students—one for Indian students, one

for Europeans and Anglo-Indians.* Bombay has a student hostel. It was in one of the hostels in India that a Hindu girl student came to her first knowledge of the Gospel of Christ. During her second year of residence she attended a camp in the hills and became a Christian. She invited a group of her friends to study the Scriptures. On her return to the city she was urged to inform her parents of her intention to receive baptism. This she was very reluctant to do, but finally consented to go to them with her request for their permission. The result she feared followed—messengers came in haste to take her home. All communication with everyone in the association was forbidden. For months nothing was learned of her, then it transpired that her parents had hastened her into a marriage with a man for whom she had no respect. She was taken by him to another city. All that can be done for her must be done by prayer.

In the University Settlement of Bombay, affiliated with the Young Women's Christian Association, the brighter side of the picture is seen. A splendid Parsee young woman, who has accepted Christ, is now one of the staff of workers in the Settlement. She is a tremendous power among the Parsee women in the city of Bombay.

In Tokyo, Japan, two centrally located hostels of the Young Women's Christian Association, with Japanese matrons, are constantly filled with residents. Last year, thirteen of these young women were

baptized into the Church. Vassar College has contributed funds for that part of the new central building which will be used as a hostel. It is to be built on a site provided by an American friend. These student hostels in Tokyo are in close touch with the Bible class work conducted through the city Association. In Shanghai there is considerable demand for hostel accommodation, which is provided for only in part in the present headquarters. The need for hostels in Canton is evidenced by the request made by the director of education for the province, that the Canton Association provide a hostel for Government school girls.

Y. W. C. A. Buildings and Homes

The National Board of the United States has been liberal in assisting the cities in the Far East in securing buildings for local work. In India, at Lahore, Madras, Calcutta, and Colombo, buildings have been provided. A central building in Tokyo is to be soon under construction.

For the European and Indian women, in seventeen cities of India boarding homes are established. These are in some places the only safe provision for residence for young women in the cities. Some of these homes are open to transient guests from other countries. In Tokyo there is a residential club and pension open to Western women guests. Yokohama, influenced by the Tokyo Association, has organized its Japanese business girls of superior education into a branch having their own secretary and club rooms.

It was during a social event at the Buenos Aires Association—the home

* "Anglo-Indian" is the term adopted by the British Government for the people formerly known as Eurasian.

was open to inspection to all guests; all the rooms were decorated and the supper was in progress—that a note was passed along to the mistress of ceremonies, "My room is shut and dark, do not attempt to open it." After the evening's festivities were concluded explanation came—a homeless, intoxicated, wandering woman had been brought to the Association doors. There was a hasty call for the secretary, and having nowhere else to care for her on this festive night, the secretary had used her own room as a shelter to the wanderer, that she might be restored to herself and to her God.

The Indian Young Women's Christian Association has six holiday homes for women. These provide a social and recreative refuge for the membership. They come from the hot cities of the plains for quiet times of meditation to these homes in the hills. Bombay held two camps last December for school girls, attended by Parsees, Hindus, and other classes of students. Calcutta's summer home is at the foot of the inspiring Himalayas. Throughout the hot season groups of young women, under a camp mother, are in constant residence there.

There are no women more needing intelligent direction as to their physical life than the women in the Orient, upon whom the natural climatic conditions have strong influence. So keenly is this felt in India that the British Government, always generous in its support of the Association in its borders, made stipulation, in giving aid, that in Bombay and Calcutta the building should include space for physical classes. To China has been sent a

national director of physical work who had been for fifteen years director at the University of Wisconsin. She is meeting with encouragement from Government officials, heads of Government schools, and from the missionaries. Japan has a well-developed physical system in its own public schools.

Work for the Nurses

It was through a student in Tokyo, Japan, a patient in a hospital, that attention was called to the 3,000 nurses in Tokyo. The young woman had come from a family whose religion was idolatrous rather than ethical. She attended the private school of Miss Tsuda, a Christian and a leading Japanese educator. Voluntary Bible classes under the Association are held in the school. The second year there is a required course of ethics. This the young woman studied thoroughly, as she did all her work. Her position was a difficult one. She was criticized for her devotion to the idols—both by Christians, and by other girls who were adherents of the more general form of Japanese religion. She defended her position as being that of faithfulness to "historic religion." After her graduation she joined the Bible class in the Tokyo Association arranged especially for the alumnae of her school. While a member of this class she became ill and was in the hospital for "one hundred days"; there she was visited by Christian friends and secretaries of the Association. On her recovery she was baptized. Her new Christian consciousness had given her a concern for the welfare of the nurses; their lives were devoid of



A PHYSICAL CULTURE CLASS CONDUCTED BY THE Y. W. C. A. IN COLOMBO, CEYLON

cheer and of any thought for their welfare. She sought to bring them spiritual refreshment. Through her earnestness she brought about a meeting of the business managers of the hospitals in Tokyo. The whole question of the nursing profession was under discussion. The position of the nurse as a professional worker and not a servant was discussed, and at the first meeting there was some talk with regard to provision of a club house, reference being made to the club for nurses in New York City.

A committee of investigation had as chairman a nurse who had been head of the hospital ship which made voyages between Manchuria and Japan during the war. Three Bible classes for the nurses were formed. At one of the special meetings for these hospital women there was in attendance a wistful-eyed, overworked nurse from the charity hospital; two weeks later

she fell suddenly ill. Her last words were incoherent; her sister, a Buddhist nun, was in attendance, and she caught clearly but one sentence, "Tell them I remember what I heard."

China, also, has one organization among medical students and nurses at Su-chau. In associations of India there are clubs of medical students.

Among the Industrial Workers

While the bulk of the population in India, China, and Japan is agricultural, famine and war and political disturbances have crowded into the cities thousands of families. The women of these families have a lifetime of grinding, petty duties. Modern industry has stretched out its iron hand and separated women from their sordid homes during long hours. Their surroundings are often cleaner and more wholesome in the

factories than in their homes, but there is not yet a purpose to care for the toiler. Human life is replaceable by other lives. Machinery is costly, and the balance of economy is

years the industrial problem in China for women will command a considerable portion of the time of the Association. An ex-school girl in Japan, who was forced to leave



SOME OF THE BOARD OF DIRECTORS OF THE SHANGHAI Y. W. C. A.

summed up against life rather than machinery.

In India, cotton mills with foreign ownership employ tens of thousands of women. The Bombay Young Women's Christian Association maintains four Indian women who seek to introduce the Gospel among these outcast mill operatives. In China, a small beginning among the 30,000 women in Shanghai was made, but was indefinitely discontinued some years ago because of the illness and enforced resignation of the secretary. The growth of commercial industry indicates that within a few

school, took a position as matron in a factory and appealed to the Young Women's Christian Association for help in reaching her associates in industry. She is now a matron of a dormitory in a factory that employs nearly 2,000 women and girls, and, through her, monthly meetings are conducted in this one factory. Other factories offer an open door to the Association worker.

Religious and Educational Work

Shanghai conducts evangelistic services each Sunday, which are attended by more than one hundred

women, 70 per cent. of whom have little other touch with Christianity. The Bible classes of this Association enroll more than three hundred women each week. These classes are held in at least four Chinese dialects. In the cities of India, the weekly religious service is universal, in addition to their ten to twenty-seven Bible classes conducted weekly. A special effort is being made to bring members into intelligent relationship with the churches.

In almost every city of India where there are a considerable number of British residents, Anglo-Indian girls are seeking commercial education in order to fill the posts of typists and stenographers. For these young women the Association in India provides instruction. In Lahore, the Government subsidizes teachers and equipment. In Madras, partial support is given to the young women in the Association boarding home, that they may have aid in establishing themselves in self-respecting, self-supporting industry. In China, classes in English conversation are popular. Shanghai, China, has a regularly organized educational department to meet the needs of young married women, whose home life makes attendance at mission schools impossible. That Association also provides instruction in cooking, sewing, typewriting, French, hygiene, Mandarin conversation, etc.

The story of beginnings in Tientsin, China, which is the chief Government educational center of the republic, reads like a romance. A Young Women's Christian Association secretary, a student of the language, was asked to teach physical

exercises in two of the Government schools of Tientsin. One of these was the Normal School, the leading educational institution in China. The revolution broke. All schools disbanded; the secretary was called to Shanghai to help in work for Mandarin-speaking refugees. The Tientsin secretary met one of her former Normal School pupils on a street-car in Shanghai while engaged in this work, and learned that she, with her classmates, was with the Women's Army, the far-famed "Amazon Corps" of the Chinese revolution! In a short time she was welcomed to their camp. A missionary physician, also a refugee, was secured to teach "first aid to the injured" to the Normal School pupils. Out of this group grew a Bible class of nine. But on the morning of their meeting for organization, orders came for the Women's Army to proceed to Nanking! They set off for the front, literally with a copy of "Studies in the Gospel of Mark" under their arms. That Sun Yat Sen forbade the young women to go into battle is history. Peace came. The Normal School reopened, and the Amazons exchanged their bombs for books. The secretary, returning to Tientsin, gathered together her Bible class, and within a month had enrolled more than twenty for weekly Bible study. These young women form the nucleus for the membership of the Tientsin Association, which was organized in March, 1913. One of their number is preparing to assist as secretary in the Association, while others of them have a private school to which they welcome the Association.

In Pu-chau, a crisis was precipi-



A COOKING CLASS IN THE Y. W. C. A., BUENOS AYRES, ARGENTINE

tated because of one meeting conducted by Mr. Sherwood Eddy, in 1913, for Government school girls. Two thousand students attended, and five hundred signed cards signifying their intention to study the Gospel, to pray, and to accept the Truth as revealed in Christ as they were led. The missionaries of Fu-chau wrote to headquarters asking for secretaries at once to help meet the situation. Two American secretaries were changed in their appointments and sent to Fu-chau in May. They are overseeing work in Bible classes and studying the language (a requirement which is made of all Young Women's Christian Association secretaries in China and Japan).

Among the Women of Latin-America

Buenos Aires is the metropolis of the continent, a city of one and a half millions, to which immigrants from all the countries of Europe and from the United States are flocking. In Latin-America the Young Women's Christian Association has a field analogous to that in the United States. Women from twenty-three nations are gathered into Young Women's Christian Asso-

ciation membership. Altho organized in its present condition but six years, merchants, policemen, clergy, ships' captains, and consular representatives are constantly referring emigrant young women to the Association for care and advice. The Association center provides lodging for a limited number of young women. Two Spanish-speaking secretaries, one a Mexican and one a Uruguayan, are directing work among Spanish-speaking women. Both of these young women have had Association training in the National Board Training School for Secretaries in New York City.

The Argentine is a country of great material progress, of rapid growth, and the cost of living is high. There is a regrettable dearth of adherence to any religious belief among the people, which creates a dangerous moral and social atmosphere. Young women who come to seek work find themselves in a place difficult to secure proper lodgings; expenses are great, and there is little moral support to save them from the perils of the city. To meet this need, the British and American

women in Buenos Aires organized a Young Women's Christian Association.

Student Conferences for Women

A unique incident occurred in Turkey in 1911, just after the World's Student Christian Federation Conference in Constantinople. The leader of the conference made a short visit to the cities near Constantinople to hold evangelistic meetings. An American student secretary of the Young Women's Christian Association was sent to Sophia. Despite her letter of introduction and her personal representations of what she was to do, the university authorities were firm in refusing her the privilege of addressing the students. In despair of obtaining her object, she was returning to her carriage, when along the corridor of the university came a student. There was a flash of recognition, and calling the secretary by name, she excitedly demanded how she came there and what she was doing. It was a young Greek girl who had been for some years in an American college. She had met the secretary, and through her had come to a deeper life in Christ. Mutual explanations were made, the secretary was escorted back to the office of the faculty, and personally introduced. A meeting of the entire student body and faculty to hear the echo of the Constantinople Conference message of Christian fellowship resulted.

During the past summer two student conferences were held in China, with representatives from more than thirty mission schools. The eighth student conference for Japan the past year had an attendance of two hundred and twenty-eight students. Fifteen

non-Christian girls attended and were led to face the claims of Christ; all of the fifteen have been baptized into the Church since the conference. India conducts conferences both in summer and in winter. The impact of the lives of these Christian women makes them markedly active in work for their own people. A limited number of non-Christian students are yearly included in the attendance.

During 1913 there were enrolled in the colleges of the United States 101 Oriental women students. Of these, no less than 57 attended the American summer conferences.

Results of Association Work

This fragmentary account of the work of the Young Women's Christian Associations in these five countries is, for the most part, a record of beginnings. The decade in which the Association is come to its greatest usefulness is not yet past. Dr. Soothill of China has called the Young Women's Christian Association "the vestibule of the church." In these days of sweeping change, of unstable social equilibrium, it is no doubt well that there shall be to the Christian Church of the East a vestibule to which women are admitted from the storm of uncertainty about them and made ready—through contact with the missionaries and the strongest Christian women leaders of India, China, Japan, and Turkey, who constitute the boards of the Young Women's Christian Association—to enter the Church.

It is significant that in the Gospel services which are held weekly in almost every Association there is an attendance of non-Christian women who have no other contact with the

Church (in Shanghai this percentage is seventy). These women are later invited to join the various Bible classes arranged for the groups of Association activities. It is in the Bible class that they are brought face to face with their personal relationship to Christ.

are on file requests from the mission body of Peking, from the Central Tract Society at Hankow and from the missionaries in Chengtu, for immediate occupancy of these cities, in addition to reinforcements for those already occupied by the Association. A joint council of all



BIBLE CLASS AT A Y. W. C. A. CONFERENCE, JAPAN

That the Association is filling the place to which it has been called by the missionaries in the East is evidenced by the fact that in Latin-America, from Rio de Janeiro, from Valparaiso, and from Mexico City, imperative requests are in the hands of the committee of the National Board in the United States to establish and develop the Young Women's Christian Association in these cities. India is calling to the United States for secretaries to reinforce the staff in Calcutta, Bombay, Madras, Colombo, and Rangoon. In China, there

Japanese Christian workers of Kyoto, Osaka, and Sendai, Japan, has asked for secretaries for their three cities, and the first years of work are but begun. Each day brings new and startling developments in Eastern lands. Each development hastens the crisis that can be met only through the power of the Son of God. The Young Women's Christian Association is seeking the work assigned to it in His strength, to aid the churches of Christ that His Kingdom may prevail throughout the world.

A Pastor's Experience

HOW I LEARNED TO PUT MISSIONS FIRST, AND THE RESULT

BY REV. ROBERT F. HORTON, D.D., LONDON, ENGLAND



AM almost ashamed to confess that for the first few years of my ministry I took no special interest in missionary work. In my

home training no stress had been laid on this form of service. At school there was an annual missionary meeting, which we valued only because a supper was attached to it. The Oxford of my day took no practical part in the great enterprise, in spite of the exquisite monument of Coleridge Pattison in Merton Chapel, and the work of Bishop Steere, and the Universities' Mission, which resulted from the visit of Livingstone.

I entered the ministry with a strong purpose to win souls, and with the passion for social and industrial reform, which I had caught from Prof. T. H. Green and Arnold Toynbee. But the foreign missionary work seemed distant and impracticable. I am not sure that I even prayed for it; if I had prayed for it interest would have been excited. When the annual Sunday for the missionary appeal came round, I accepted the services of a missionary offered by the society, and I myself went away for the Sunday. I fear, therefore, that I must have been one of those pastors who are the despair of our missionary societies—pastors who, without any

active hostility, hinder the work of missions more, even, than avowed opponents, because they effectively suppress the interest and zeal of their people by keeping their attention fixed on other things.

My Missionary Conversion

My conversion came about in the following way: A Scotchman named James Malcolm, who had been brought up in the United Presbyterian Church, came under my ministry. No doubt he quickly noted the great defect; but he had too much tact and wisdom to make a frontal attack. The method he adopted was to send me, month by month, *THE MISSIONARY REVIEW OF THE WORLD*. Dr. A. T. Pierson had just brought the magazine to a level of fascinating efficiency. It caught my attention; I read it through, and looked forward to its arrival. I bound the numbers each year, until four or five stout volumes stood on my shelves, the monument of a conversion!

The effect of this study, extended over a few years, was to work in me a clear conviction, which now seems to me a truism, but had never even dawned on me when I was called to the ministry, the conviction that the first object of the Church is to push to the regions beyond, to extend the reign of the Redeemer where He is not yet known. The obvious corollary was, that every church must put this

first thing first, and must make the missionary work the first charge on its interest, its resources, its members.

Soon after this conviction was reached, it was subjected to a severe trial. We were, as a church, working in the poor district of Kentish Town, and after using for some years temporary premises we found it necessary to build a hall and club rooms of our own. The cost would be £6,000 (\$30,000), and Mr. Malcolm was made the treasurer of the fund. Strange to say, he proposed to me that we should put this fund first, and let the missionary appeal slide until our new buildings were paid for. "No," I said, "you have taught me as a matter of principle that the missionary work comes first, and I can not allow our own claims for work close at home to supersede the first duty of the church." He reluctantly assented. I made the strongest appeal I could for increased missionary contributions. The event taught me a lesson which I can never forget. When the year was over the whole sum of £6,000 had been raised, so that the buildings were opened free of debt, *and the missionary gifts for the year were about one-fifth larger than they had been the year before.*

Here was the principle verified. I could not doubt but that I had been led to discover the order in the spiritual world. And what was proved first by experience became clearer and clearer in theory as time went on. The first condition of health in a church, as in an individual, is that it should not be thinking of itself. While she is engaged in her own work, work which pro-

motes her own increase and prosperity, she has not yet caught the spirit of her Lord. *She must lose herself to find herself.*

It is God's great thought that she should lose herself in a world-enterprise, and find herself in giving of her best—her sons and daughters, her thought and prayers, her money and her advocacy to bring in the nations yet unborn.

Christ is for the individual, because He is for the world; the Gospel touches me because it applies to every one. I can not, therefore, be in Christ, or accept His saving message to me, without straightway seeking the world, the whole world. I shall not seek effectively the individual who is at my doors, unless my Christ and my Gospel are such that they force me to seek the whole world. The principle of *the world first* is essential to the character and the quality of the message which is to be given to the children in the home or the Sunday-school, to the lost and fallen in our streets, to the great, busy, preoccupied community in which we live.

First the world: "Go into the whole world and preach the Gospel to every creature"; then the country to which you belong; then your own neighborhood; that is the necessary order of the spiritual world; that constitutes the content, the appeal of the Gospel which has to be preached.

When that Gospel is grasped, when the set of the mind is fixt toward the whole world, then we can set out, beginning at Jerusalem, and go, like St. Paul, into ever-widening circles of the regions beyond.

The Result in Men and Money

This, then, was the principle which I discovered through the reading of *THE MISSIONARY REVIEW OF THE WORLD* a quarter of a century ago. Mr. Malcolm was the instrument used by God to give to my ministry its mainspring, to arrange my work in the right order. For all these years I have kept the object before my own church, with the result that it has given in that period about 40,000 (\$200,000) to missionary work, and sent out into the field about twenty-five missionaries. My constant prayer is that the church may become completely a missionary church, like the one at Herrnhut, Saxony, and that the future may be much better than the past. When I was called to occupy the chair of the Congregational Union of England and Wales eleven years ago, I took as the subject of my address: "Our Marching Orders." It was, I think, the first time in the history of the Union that the address from the chair was nothing but a missionary appeal.

All this must be traced back to *THE MISSIONARY REVIEW OF THE WORLD*, and especially to Dr. Pierson's singular gift of inspiring his readers with his own enthusiasm. All this was mediately the work of James Malcolm, who has gone to his rest, and who knows now, in heaven, the fruit of his fidelity, his tact and his faith.

This experience seems to illustrate the twofold fact, that, on the one hand, a knowledge of what is going on in the mission field is the sure way of enlisting missionary interest, and yet, on the other hand, there is a curious disinclination, even in quarters where it would seem to be

most inevitable, to engage in a careful study of missionary facts. Can it be that the mind instinctively perceives that in this study a practical issue is involved, that a knowledge of the facts will be a call to action, from which we all shrink? Is it just because *to know is in this case to be bound to do*, that we shirk the uncomfortable knowledge?

A Study of Progress

At any rate, this is plain, that to keep abreast with the information is to march abreast with the workers. When we begin to apprehend the history and tendency of missions in the last hundred years, we are conscious of a world movement which draws us in; it demands the best in us, because it is seen so plainly to be the best thing in the world. Take, for example, China. It is just over a century since Morrison went on what seemed to be the forlorn hope of gaining an entrance into that sealed empire. When his teacher was baptized, and he had secured a precarious foothold in one coast-town, on the ground of a public appointment, he surmized that if at the end of a century there should be a thousand Chinese Christians, that would be nothing short of a miracle. When half a century had gone, the year in which I was born, the year that saw Griffith begin his work in China, it seemed as if Morrison's surmise was to be correct. There were then only 500 Chinese Christians as the result of half a century of labor. But what has the second half century seen? In 1900, when the first century was closing, in the Boxer rising, there were no fewer than 16,000 Chinese martyrs—men,

women, and children—who died rather than renounce Jesus. And this blood of the martyrs was the seed of the Church. For now, instead of the thousand converts that Morrison expected, in 1914, just a century after his prediction, there are 200,000 members of Chinese Christian churches. Clearly this is a growing and a winning cause, in which our sympathies are enlisted.

But the enumeration of converts is a very imperfect way of estimating missionary work. The leaven of the Gospel has been in China, and has resulted in a vast revolution. Men who have been trained in missionary schools, or who have come under missionary influence, are leading their country to a political and intellectual renaissance, which bids fair to place China, which has been retrograde for thousands of years, in the van of the world's progress.

Chinese Students at Kansas City

At the recent Students' Convention, in Kansas City, in January of this year, I attended a meeting of the Chinese delegation. The proceedings were conducted by Chinese, all clad in Western dress. Each speaker was as truly Christian, as eager for China to become Christian, as any of the 5,000 American Christians assembled at the convention. Two girls rose and spoke in the course of the meeting. Knowing what Chinese women were before the introduction of the Gospel, I was fairly taken aback by what they said, and by the way in which they said it. One of them address a plea to her fellow countrymen present to enter the Christian ministry. China could not do without the Church, and the

Church could not do without the ministry; therefore, she urged the young men to leave the more attractive and lucrative professions, to prepare themselves for which they had come to the United States, and to give themselves to this sacred calling which their country needed. The other girl took up the hymn which they had just been singing:

"Like a mighty army moves the Church of God,"

and,

"We are not divided, all one body we," and in an exquisitely musical voice she pleaded for unity, telling them how they must all be moved by the love of Jesus, and they would then advance as an army to conquer China for Christ.

It seemed incredible. Here was a Christian China, a China as Christian as England or the United States, taking counsel to bring the whole country to Christ.

Now to realize a fact like this is inevitably to catch the enthusiasm of the great movement. How small and trivial seem the objects for which most men live, the interests which occupy their minds, the results of their lives, in comparison with the sublime object of bringing all the world together in One, *viz.*: in Christ, in comparison with the intense interest of watching and aiding the forward march of events, in comparison with giving money, thought, prayer, and life itself to promote this glorious issue.

The Study of Individuals

Or suppose we study the lives of those who have done much in this cause; the life, for example, of John

Evangelist Gossner, a convert from Romanism, who in the later quarter of his long life sent out himself 141 missionaries, or the life of Louis Harms of Hermannsburg, who sent out more than two hundred. This possibility of doing so much by faith and prayer to extend the knowledge of Christ, and to save individual souls, takes possession of the imagination. Other things begin to seem poor, transitory, and unsatisfying. Men strive and earn and hoard and spend; they learn, they write, they teach; they snatch life's few and fleeting pleasures, and pass inglorious from the scene. *Cui bono?* we ask. What is the good of it all? But to see the Kingdom of God coming as the great reality of human history, and the worthy object of human endeavor, and to promote its coming by the full exercise of every faculty and gift with which God has entrusted us, this gives meaning and continuity to life, and makes its sure ending but a moment in eternity.

It may, therefore, be taken as a foregone conclusion that to study the work of missions in the past and in the present is the sure way of becoming deeply interested in promoting them for the future. I remember hearing Dr. Pierson tell an amusing story: A speaker on temperance had been contradicted by an opponent who said that he did not believe the speaker's statements as he had never heard of them before. The speaker retorted: "My knowledge, however limited, can not be offset by my opponent's ignorance, however extensive." Now the want of interest in missions is due to the ignorance of the question. But just in proportion as we know, and are

kept in touch with the facts, the enthusiasm grows.

Astonishing Ignorance

All the more astonishing, therefore, is the prevailing ignorance of a subject so interesting. But I am the first, from experience, to admit that the subject from the outside does not seem attractive. There are crowding interests in modern life which deter men from looking at the question at all. One who is absorbed in business, and perhaps has the money which is needed for the missionary campaign, finds the question of the religious beliefs, and even of the social conditions, of people far away, lacking in actuality. One interested in science, and its application to the conveniences and utilities of life, watching the improvement of the aeroplane, or the use of radium in heating, can not bring his mind to study the spiritual advances on the mission field. The great bulk of people are intensely interested in the theater, in new novels, in social engagements—what have they to do with proclaiming a Gospel to the nations? And, strangest of all, even religious people, Christian workers and ministers, find a thrilling actuality in social work at their doors, in theological discussions, and the advance or retreat of faith, and in the controversies which divide and distract the churches; but it is only with a great effort that they can throw their interest into remote fields, and take up the literature of missions, to become masters of the facts and the tendencies which would make them missionary enthusiasts.

I could wish, therefore, nothing better than that every pastor might

be persuaded to read THE MISSIONARY REVIEW OF THE WORLD for three or four years, or until his mind should be fired, and he could reach the settled conclusion that the Church exists primarily to carry the knowledge of Christ where it is not known, and that, therefore, no church can be rightly living or effectively working which does not recognize its responsibility, and place the missionary obligation in the forefront.

It is some aid to maintaining the right attitude if we realize that every church should fit in to the *Acts of the Apostles*; that book gives the beginning of the institution which Christ left in the world to carry out his purpose. Every church, if it is truly His church, must be a continuation of that institution. When a church, so-called, has lost all likeness to that in the *Acts*, when it ceases to carry on the work which was there begun, it loses its apostolic character, and ceases to be a church of Christ; it can not be in vital connection with the Head.

Now the "Acts of the Apostles" is the story of a pebble dropt into the pool of the world, and the ripples widening out to the margin of the pool. The very essence of the book is the widening process, the urge forward. Sometimes the onward movement is conditioned by persecution at the base—that was the way in which the first extension was made from Jerusalem to Samaria—but apart from the persecution, there is a centrifugal tendency; inevitably, by the movement of the Spirit, the message passes to Antioch, to Ethiopia, to Babylon. And then, under the apostolic influence of Paul, it travels westward; it crosses into Europe.

Presently Paul can say that as far as Illyricum he has fully preached the Gospel of Christ. But to reach Illyricum is to set his eyes to Rome, to reach Rome is to set his eyes to Spain. If he had reached Spain he would have anticipated Columbus, and struck out for America. That is the very essence of the Gospel with which the Church is charged. It does not allow its emissaries to settle down and to complete the work at a given point before going forward; the work at a given point will only be completed by going forward. That is to say, a church will not be in the spirit of its Lord nor in vital connection with Him unless it has this forward movement at its very heart and feels that it exists in order to carry on that which it has received to the ends of the earth. Only in this way is the Church incorporated in "The Acts of the Apostles," and only by being incorporated in the acts of the apostles is a church in the true sense the Church of Christ.

The Pastor's Opportunity

Now, if every minister realized this simple truth, all his teaching and organizing would be directed in the first instance to making his church square with the intention of the Lord and with the apostolic history. He could never permit the primary object to fall into the background because he would know that if he did he would be injuring and unchristianizing his church. He would feel it to be his primary duty to instruct his people in the facts and principles and methods of missionary work, and he would keep a firm and steady pressure upon them to elicit their gifts and their personal

service to the utmost. Each church would be a direct missionary agency as truly as was the Moravian church at Herrnhut, or as was the parish church of Hermannsburg under Louis Harms. It would never seem that the missionary work was merely an offshoot or a subsidiary end, a course of perfection to be taken up by those who had mastered the other parts of the Christian life and had leisure to do what others had not time to attempt.

But if every minister were imbued with this spirit and every church were thus incorporated into the "Acts of the Apostles," there could be no question of deficits in the budgets of our missionary societies or of the lack of volunteers to go to the front.

The lamentations over declining missionary interest would cease, and no one would form the impression that the extension of Christ's Kingdom over the earth is a desperate or losing cause.

Every observer must admit that Christendom has the means and the men to fulfil the Master's commands, "Go into all the world and preach the Gospel to every creature." All that is wanting is the conviction that it ought to be done; that conviction grows naturally out of the knowledge of what God has done and is doing in the mission field; and that knowledge should be imparted systematically by the pastors and leaders of the Church.

We come, then, to the conclusion

which Andrew Murray set before the world in his unique way, that "the key of the missionary problem" is in the hands of the minister. Let ministers, as a matter of course, be convinced, and within a generation the work would be done.

The story of what has been going on for the last hundred years is far more wonderful than the story of the first Christian century. The area covered and the countries reached in that first Christian campaign seem upon the map infinitesimal compared with the territory occupied in the nineteenth century. Then it was only the seaboard of the Eastern Mediterranean; now the lines have literally gone out into the ends of the earth. The first missionaries were mercifully ignorant of the extent of the globe which had to be covered; if they had known it their hearts would have quailed. But now we know the full extent, all the races, nations, and tongues of the earth, and we can with a sober confidence see that the earth may be filled with the knowledge of the Lord as the waters cover the sea. This sure and rapid progress, manifest to the eyes of those who take the trouble to know the facts, is the most powerful motive for missionary effort. We see that it is not a desperate and losing cause to which we are committed, but one which is sure to prevail.

"For right is right, since God is God;
And right the day must win.
To doubt would be disloyalty,
To falter would be sin."

Give us a Watchword for the hour,
A thrilling word, a word of power,
A battle cry, a flaming breath,
That calls to conquest or to death.

A word to rouse the Church from rest,
To heed her Master's high behest.
The call is given: Ye hosts arise!
Our watchword is—"Evangelize."

—HENRY CISCHER.



A MEETING AT THE JUDSON CENTENNIAL, IN CUSHING HALL, RANGOON

Judson's Contribution to Burma's Christianization

BY REV. HENRY C. MABIE, D.D., BOSTON, MASS.

Formerly Secretary of the American Baptist Foreign Mission Society



WHEN Judson, with his gifted wife, set sail from Salem harbor in 1812 for India, one of the secular journals of the time characterized the act as one of the most Utopian enterprises on which hair-brained enthusiasts ever set forth. Had their undertaking been, as was intimated, an overt and negative aim to overthrow an Ethnic system of philosophy with its age-long and elaborate institutionalism such as Buddhism represented, the charge might have had some degree of justification. Judson, however, was animated by considerations so different from those which the journalist had in mind, that the criticism was quite without point.

The Judsons believed that they were commissioned by the great Head of the Church; their call had been attended by many signal and unmistakable providences, which made the way plain enough for a beginning. All else was confided to Him "who hangeth the earth upon nothing," and in whose hand are all men's lives and destinies. Without questioning, therefore, they went forth. Their aim, like that of all genuine missionary work, was constructive. Judson had himself become a Christian after a period of real infidelity, and he went forth to impart the truth to those who knew it not; and he was unafraid.

While it is true that with the coming of new life the old things must pass away, Judson's mission was,

from the beginning, constructive and rejuvenating. Now that a hundred years have passed, the student of missions may profitably inquire, "What has come of the work that he inaugurated?" "May the present generation of Christian volunteers wisely follow in his train?"

Judson's Heroic Mission

The period at which a human life comes into the world has much to do with one's ideals. As David "served his own generation by the will of God," so we might speak of Judson. Born in Malden, Massachusetts, in 1788, he lived during one of the most momentous periods of the world's history. The war of the Revolution had been fought to a successful issue, and the new American Republic had entered on a career of signal prosperity. The people were exultant in their new-found rights and began, also, to cherish new and higher hopes for all mankind. Successive religious awakenings from the time of Jonathan Edwards had brought home to the New World the religious possibilities of human souls, if they could only be quickened into life. It was the spring-time of those great religious movements which since have taken form in the upbuilding into strength of great typical denominations of Christians, known as Congregationalist, Baptist, Methodist, etc., with millions of members and adherents, and extensive institutions of many kinds. Meanwhile, Carey in England had published his immortal *Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen*.

Soon after his conversion, which

followed a period of skeptical doubt, while a student at Andover, Judson came into contact with a band of fellow students who previously had constituted the "Haystack" praying band at Williams College. These were Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byron Green. Together they became deeply interested in a purpose to originate a missionary society for the planting of Christianity in pagan lands. It fell to Judson to write the petition to the Massachusetts Association of Congregational Churches for the formation of such a society. But prior to this he was sent on a preliminary mission to England to confer with the London Society about forming some sort of an American alliance with the English organization. This effort proved unavailing, and Judson returned to Boston where, soon after, "The American Board of Commissioners for Foreign Missions" was formed. Judson, together with the Williams College and Andover men mentioned, became a leader in this board, and greatly helped to deepen its spirit and shape its form.

Judson's convictions were still further intensified by the great crises in conscience through which he passed on shipboard, and after meeting the English Baptist "triumvirate" in Calcutta—Carey, Marshman, and Ward. This led to a change in denominational and society affiliations, and Judson at length settled in Rangoon, Burma, there to enter on his apostolic work. If he had not been animated by the sense of some strong, positive message to communicate, and if he had not believed in the power of God to reconstruct the Burman peoples,

and even "to lift other empires off their hinges," his task might truly have been considered Utopian. What a contrast the situation presented! Here was a brainy, educated young man, fresh from the New World of America, inured in no degree to the diplomacies and oriental intrigues of Imperial Europe, and unfamiliar with the methods of East Indian traders, brought suddenly into contact with an Asiatic people ages old in idolatry, working out their tedious rituals under the shadows of myriad gilded and jeweled pagodas, and in the toils of an ignorant and besotted priesthood, who scarcely had a normal conception of either God or man.

Into this situation young Judson with his delicate and sensitive New England wife was thrust. What could he do to alter things for the better? What under God has he done?

Judson's Vicarious Living

First of all, he could *live his own unselfish life* in the spirit of his Risen Lord. That he did this all the world knows. He never doubted, either, that he was foreordained to bring the Gospel to Burma, or that in the end converts would arise by thousands. The new Baptist Mission Board formed in Philadelphia might waver in its confidence, and some-easy-living American Christians might impatiently inquire, after years of unrewarded giving and prayer, if there were any prospects of harvest, but Judson would reply, "The prospects are as bright as the promises of God. Pray on, and years hence look this way again."

His first business was to live a life of complete devotion to the mind

and will of Christ, even tho this might bring him to martyrdom. His life held much suffering, for he had many sicknesses and was repeatedly bereaved of wife and children. He endured tragic trials of cruel imprisonment on false suspicions in Ava; he marched a blood-marked way from Ava to Aungbinle, he endured the tortures of the prison-pen, was often loaded with irons, and was hung up by the feet head downward on a bamboo-pole for hours together. Not the least painful experience was the grief of his beloved wife, with an infant at her breast, who followed him from place to place of confinement, and was at one time ill with smallpox. But none of these things moved him from faith in Christ or even from devotion to his tormentors. He never afterward dwelt on these sufferings to awaken sympathy. On one occasion when in America these ordeals were referred to by a friend. He replied, "How willingly would I endure all that again if it could be the means of rousing our people to the performance of their duty to the heathen world." Judson's life did wonderfully awaken his own generation to nobler consecration, and in American churches it led to the many great revivals through a period of more than fifty years. Even the free-thinking Theodore Parker stood in awe, and remarked: "If foreign missions never did aught else than produce Adoniram Judson, they are worth all they ever cost."

Similar impressions were made upon many of the heathen in Burma. At a great meeting of missionaries and native Christians of several races, in the Judson Memorial Chapel,

in Mandalay, in 1890, the most venerable native preacher occupied a seat of honor near the desk. In the open conference which followed my address, in which I recited some of my sensations in the visits to Ava and Aungbinle that morning, this aged preacher arose and confest that as a youth he was one of a band who threw mud and stones at Judson. Then, with choking sobs, he exprest hope he had been forgiven as he had often confest that sin to God. I was reminded of Paul's self-reproach for the part he bore in the martyrdom of Stephen. No pagan could say of Judson, as it is reported a heathen once said to a reputed missionary: "Ah, we have found you out. You and your book do not say the same thing." Judson's preaching was supported by his vicarious living; and thus the great paradox at the root of Christianity—that life arises out of apparent death—was concretely interpreted and enforced.

Literary Work

It is doubtful if any missionary of modern times was better equipped for linguistic work than Judson, and his literary contributions to Burma were priceless. While a college student in America he prepared an English grammar which won high commendation. On arrival in Burma he quickly made himself familiar with the structure and idiomatic forms of the language, and was soon able to converse familiarly with the people and to begin to lead their thoughts to the living God. He wrote tracts and began to translate portions of the New Testament. So thoroughly was his work done that even now Burmese scholars would hesitate long

before presuming to improve on some of his renderings. His translation of the whole Bible and its speedy publication was, therefore, especially for that period, a most masterly achievement. The compilation of his Burmese dictionary for the use of the growing numbers who were to succeed and reinforce him was an accomplishment also of the first rank. His own heart prompted him to give himself more to preaching, but his associates constrained him to exercise his peerless gifts in the creation of the much-needed dictionary.

Judson had a genius for the most painstaking work in language. No difficulty could evade his mastery. Had he remained in the homeland it is probable that for efficiency in teaching, his name would have been linked with such masters as Wayland, Robinson, and Broadus, in America, or with Arnold in England. The excellent and many-sided literature that has since sprung up in Burma, in a score of languages, together with the exceptionally efficient Mission Press in Rangoon to-day, is unquestionably due in a high degree to the inspiring influence of Judson's early language work which set the pace for many a successor.

Cooperation with the Government

Altho none had clearer views than Judson of the separate and distinct functions of Church and State, yet the manner in which he related himself to and cooperated with wise and legitimate endeavors of the British Government to pacify and train the people to loyal subjection to the best governmental authority possible to them in that period, was most com-

mendable. Judson himself was so considerate of the Government and so clear-sighted respecting its aims on the nobler side, that he had no difficulty in cooperating to further its humane and worthy endeavors. It was not surprising, therefore, that administrators like Lord Amherst set apart considerable portions of land for distinctive mission purposes. Nor did Judson shrink from the most hazardous undertakings in behalf of government, when he thought the legitimate ends of government might be served thereby. It was while he was on an errand of this sort, as the most competent mediator available with the Burman king, that he was seized as a spy and was compelled to endure the horrors of his two years' imprisonment—*c i r c u m - s t a n c e s* which in providence awakened the sympathies of the civilized world in behalf of his broad mission to Asia. Large-minded and capable British administrative officers in India have always been foremost to commend Judson for his uniform good judgment, and to practically co-operate with the whole force of missionaries in India. Practically the whole public system of education of India now waits on the cooperation of missionaries and their native Christian disciples. To the support of this system, through the cooperation of the Christian missions, the Government makes large annual financial appropriations, and supports officers to help administer the system wisely. Judson's posthumous influence has demonstrated his intentions in Burma to be the work of a statesman and a philanthropist as well as of a Christian missionary.

The Contagion of His Example

Judson's influence as a moral magnet to draw other men to volunteer for mission work has probably been unexampled. Nor were the extreme and crucial sorrows through which Judson had to make his way any bar to this fascinating influence. On the contrary, it is doubtless the very fact of these sufferings, plus the manner in which his dauntless spirit transcended his trials, which have ever since rendered his name so magnetic and winsome.

At the close of our Lord's post-resurrection ministry of forty days, he plainly told Peter that he, also, would be called to martyrdom. The Apostle undoubtedly understood it, but unhesitatingly he arose and followed Him. So men for a century have felt the fascination of this example. Even to-day, in any Christian assembly, Judson's name is one to conjure with. Missionaries consider it almost their supreme distinction to have entered into his heritage; and among Christian natives of various races the mention of his name has a magical effect.

The Karens, a people of various tribes, originally dwelling in the hill country and having many traditions in line with primitive revelation, have proved to be more susceptible to the Gospel than the more arrogant Burmans. So, also, the Chins, Kachins, Shans, Talaings, Muhsos, Telugus, and Eurasians, have furnished many trophies of God's grace. Great evangelizing missionaries like Boardman, Abbott, the Vintons, Jonathan Wade, Eugenio Kincaid, D. L. Brayton, J. S. Beecher, C. H. Carpenter, the Stevens, J. N. Cushing, and many others passed on or

yet living, have wrought with wonderful power. But all admit that to Judson they were indebted for most apostolic inspiration in their various forms of work. Next to the Apostle Paul himself Judson would be ranked by them all as the master spirit that dominated their missionary ideals.

Statistical Results

The number of communicants in Baptist churches in Burma (not to mention other Protestant and Roman Catholic) now exceeds 65,000, while the number of adherents, including pupils in schools and children in families, probably totals 150,000 more. There are now engaged in the work of the Northern Baptists a total of 194 American missionaries, men and women, assisted by 1,687 native workers. In educational work the Rangoon Baptist College stands at the front, with an aggregate number of 1,554 students, including those in the high school and other preparatory departments. There are 38 or 40 high schools and academies, and not far from 800 station and jungle schools. There are two hospitals, besides dispensaries practically at every principal station. There is work for lepers at Moulmein, the scene of Judson's early work, especially of his literary labors. In no missionary lands in this day can results be fairly stated in mere figures, because the moral, spiritual, and educational energies at work are far more significant. Even in countries like China and India these have become dominant and controlling, and they affect everything in government, philanthropy, and the family and communal life; and

they are creating manifold and free institutions of every sort and grade.

The influence of an epoch-making name like Judson's can not be confined to any one mere denomination. True, it practically created the Baptist denomination of America and gave it that evangelizing and missionary stamp which is probably its chief distinction, but every Christian denomination in the world, especially where the English tongue prevails, has a priceless heritage in Judson's name and influence.

The English authorities in administrative work in Burma would no doubt testify that on the moral, religious, educational, and philanthropic lines, Judson's work was as determinative for the Anglo-Burman Empire as was Carey's or Duff's for India proper, Morrison's for China, Verbeck's for Japan, Livingstone's for Africa, or Bingham's or Paton's for the South Sea Islands. Among these stars of the first magnitude in the galaxy of great missionaries, certainly shines immortal the name of Adoniram Judson.

Last December notable meetings were held in Rangoon in commemoration of the century elapsed since Judson began his work in Burma. Services were held in several centers on successive days—in Rangoon, Moulmein, and Mandalay, and at other places, and a deputation of American visitors went to take part in the celebration. The Southern Baptists, who likewise trace their missionary lineage back to Judson, are holding similar commemorations. Surely there is great propriety in such a commemoration on the part of those who, under God, owe so much to the immortal Adoniram Judson.

Glimpses of Missionary Work in Siam

BY REV. R. C. JONES, PITSANULOKE, SIAM

Missionary of the Presbyterian Board, U. S. A.



SIAM is a tropical country at the antipodes from America, and is so much off the main line of tourist travel that comparatively few travelers visit it, and little is known about it by Americans in general. Ten days are now required to go from Singapore to Bangkok and return by boat, but it is hoped that this time will be lessened within a few years by the railway line now being constructed along the Malay Peninsula by the Siamese Government.

The missionary work in Siam is almost exclusively carried on by the Presbyterian Church, U. S. A., whose representatives in the Siam mission are located in five widely separated stations. Their work is evangelistic, educational, and medical, altho evangelistic work is done in all the departments.

Evangelistic Work

Nearly all our missionaries do some evangelistic preaching in the local church or in the markets of the towns near them. Those who give much time to this work must be away from home a great deal. If one can manage to take his family with him on these tours it is a very great help in presenting the Gospel, as there are opportunities for the husband, the wife, and the children to do good service.

Many years ago the elephant was much used, as she could travel over roads that other animals could scarcely pass over. Now roads are being opened to almost all parts of Siam, so that other means of travel may be employed. The small Siamese pony makes a very fair horse for riding, and will be very acceptable if the missionary is careful not to allow his feet to be crushed against the rice-field dikes or his hair to be rubbed off by the overhanging bamboo. Railroads are being extended rapidly so that they can be used to great advantage, especially in visiting companies of Christians who can rarely attend services at the usual preaching places. The bicycle, also, is used by some of the missionaries to good account, sometimes for long trips; but, on account of the difficulty of taking supplies for the work, the bicycle is used more generally for local work. Ox-carts have not yet gone out of fashion in Siam, and the missionary finds them of great use at some seasons of the year, as in them he can take along more things to make him comfortable.

The old, sure way of travel on foot, is about as care-free as any way to be found and, when the missionary secures a good native evangelist and several men to carry books, medicines, sciopicon, and a few other necessary things, and has

plenty of time, he will not fare badly. This means of travel can be used only during the dry season, which lasts about six months of the year.

During the other six months boats of all kinds and sizes are widely used—from the ocean-going vessels that come up the Menam River to Bangkok, to steam launches, motor boats, ordinary ferry boats, and the little boat capable of carrying but one person. The missionary selects the boat suited to his purse and as nearly as possible to his requirements in the work. The ordinary house boat is a comfortable, slow way to travel, as almost everything necessary to comfort can be taken along, provided, of course, there are not too many passengers, and the missionary can usually arrange these as he wishes.

For fast travel a few of the missionaries use motor boats and can save much valuable time, provided that the missionary himself knows how to run the boat and how to repair it when anything goes wrong.

The Missionaries on their Tours

Whenever and however they can do so, the missionaries preach Christ. In daylight they often use the large Sunday-school picture rolls to good advantage to appeal to both the eye and the mind. A friendly talk about the crops or some other subject of common interest may open the way to the business in hand. The first questions asked by the people are always, "From whence did you come?" "Where are you going?" and "What is your business?" If a missionary can not find an opportunity to speak a word for the Master while these subjects are being

discussed it is not because the way is closed.

The Siamese mind sometimes startles one by the sudden change of the subject. It requires some grace and quick, vigorous thinking for the missionary to adapt himself to the situation. The people usually are attentive when the missionary is telling the Gospel story and show much interest, but sometimes it is rather embarrassing to the speaker to have one of the audience suddenly ask out loud, "How much did the gold in your tooth cost?" The Siamese school boy is a great contrast to the American boy in his way of thinking and doing things. When the American boy is trying to work a difficult problem he naturally scratches his head; the Siamese boy in a similar perplexity scratches his foot.

Another way in which the missionary gains a hearing for his message is to encourage a native evangelist, or even an intelligent member of the church, to explain the picture-roll or tell the story of Jesus the Savior.

In Siam we make much use of portions of the Scriptures and religious tracts in touring and in local work. Nearly all Siamese men can read, so that there is a good opportunity to present the Gospel by means of the printed page. Then the people can meditate upon the subject in quiet. As a rule the people are willing to buy the literature at the nominal price asked.

Medicines are usually taken along by touring missionaries, both for their personal use, and for sale or distribution in case of need. The ordained missionary soon learns how to administer the simple remedies for

the many diseases peculiar to tropical countries. He treats the sick bodies of the people, and in the meantime is explaining that he came to heal the sin-sick soul through Jesus the Great Physician.

Even greater crowds gather to hear the Gospel preached at night when we can appeal also to the eye by use of the stereopticon. The people take great interest in helping to secure a good place for the lantern pictures. Sometimes the missionary arrives at a strange village and the people are shy and fear to venture near, but when the lantern pictures are shown they can not resist the attraction, and what had seemed an almost deserted village provides a crowd of a hundred or more people. Much care must be taken to keep the stereopticon outfit safe from white ants, for they may destroy everything in one night. Once, after the writer had explained the pictures of the life of Christ and had spoken of Jesus as the only Savior, a man of seventy years or more came after the crowd had dispersed, and said:

"I have heard your explanation of the pictures and what you said about Jesus, but I do not believe it is true."

"Why do you not believe it?" I asked.

"I have been here all my life," he replied, "and this is the first time that I have ever heard of Jesus as the only Savior. If it were true I certainly would have heard it before."

It requires much time and patient, thorough teaching before the people of a village are able to grasp the meaning of the story of Christ, unless they have heard it before. The missionaries are always on the lookout for the Christians that are scat-

tered about over the country, and when these are found they are encouraged by counsel and prayer.

In general touring we are able to make known the other departments of mission work, such as the schools and hospitals, and so the whole work of missions is widely advertised by the touring workers.

Educational Missions

The educational work is, as a rule, conducted only in the local mission station. Those engaged in teaching do thorough work, but the time has come when we should have as carefully trained teachers in the various departments of this work as there are in America. The educational missionaries do much more than the routine class-room work ordinarily done in America; most of them also do special evangelistic work on vacation days, and all help in the distinctively religious teaching through Bible study and such books as "Pilgrim's Progress" and "Peep of Day." The college course includes many branches taught in American colleges, but in general it can not be so advanced. Athletics are encouraged and contests are arranged with other schools, so as to keep up a good interest in sports. Some industrial training is also given in both the boys' and girls' schools. The girls' school at Bangkok has long been known for its good work in sewing, drawn-work, and lace-making. The Government of Siam encourages this work by offering prizes for the best productions. A Christian training school is conducted in Bangkok and gives great promise of usefulness for the entire mission. The missionaries engaged

in teaching have excellent opportunities to become intimately acquainted with the people. By means of Christmas and other entertainments they are also enabled to present the Christian view of things without causing offense even to the most sensitive Buddhists. In the interior as many as one thousand people have attended such exercises at one time.

Medical Work

The good results of medical missions in Siam are recognized on every hand. The physician can find plenty to do, and as a rule there is only one missionary doctor at a station. Consequently he is continually pre-occupied with his medical duties. All patients insist upon seeing him rather than his assistant, and as calls between 10 P.M. and 4 A.M. are very frequent, his rest is very uncertain.

All sorts of cases come for treatment. There are those who have been gored by the water buffalo, mangled by wild boars, mauled by tigers, mutilated by robbers, or in other ways injured. Then we find a long list of diseases peculiar to the tropics, as well as many common to other lands. No better opportunity is afforded anyone to practise surgery and tropical medicine than in Siam. In addition to all these duties, the physician is expected to carefully watch after the health of his fellow missionaries—at times a very great responsibility.

The medical missionary is sought by those in all classes of society, and one of the surprises of medical work

in Siam is that it is self-supporting. Only the medical missionary's salary need come from America.

The institutional work for young men is also carried on by the missionaries in what is known as the Boon Itt Memorial Institute, in Bangkok. The Mission Press is an important part of the equipment, and a missionary and his wife are expected to look after this department, including the burdensome work of transshipping goods to the various stations of the mission. They also purchase for missionaries who live outside the capital city.

Missionaries in Siam are better prepared than ever before for a forward march. The seed has been sown broadcast in carefully prepared ground. Travelers well informed on missions have reported that they were surprised to find so much more work being done here than they had thought.

The tropical climate has some effect upon the energies of the missionaries, and it has been found a poor economy of time and energy for the missionary to become too much overworked. This nearly always means a breakdown. The missionaries in Siam realize their responsibility and are ready to go where duty calls, or where there is an opportunity of special service. There are more unevangelized people to each missionary in Siam than in China. This alone emphasizes the greatness of the task before us. In letter and in spirit let us do our part to obey the command, "Go ye therefore and teach all nations."



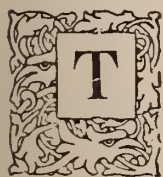
NEW HEBRIDES ISLANDS. PART OF VILA HARBOR

Wrecking a Mission

THE SAD CONDITIONS IN THE NEW HEBRIDES ISLANDS

BY REV. JOHN H. HARRIS, F.R.G.S., LONDON, ENGLAND

"We are of the opinion that the time has come when we can no longer refrain from calling the attention of the people of the British Empire to the deplorable condition of things existing in this group of islands."—Manifesto of the New Hebrides Missionaries, June, 1913.



THE story of missionary enterprise in the New Hebrides is one of the brightest chapters in the modern history of Christian progress, and the Christian Church throughout the world can not but read with the deepest anxiety the appeal which the missionaries working in those islands have been compelled to issue to the British people within the empire.

The step taken by the Missionary Conference at Paoena, last June, is a grave one, for it can not fail to embitter still more the international "feeling" which has existed for some

years. The missionaries will be even more violently attacked than hitherto, and will, no doubt, be charged with political bias. There is a danger of their being criticized by some of their own friends who, through lack of a full knowledge of the facts, may be led to assume that they have acted precipitately. The manifesto in question bears the signatures of Chas. F. Grünling, Frank G. Filmer, and Fred. G. Paton, representing, respectively, the Melanesian, the Church of Christ, and Presbyterian missions. These signatures, and the representative capacity in which they are affixed, should go a long way toward disarming any

criticism within the ranks of the Christian Church.

The time has now come when the British nation and the whole Christian world should be told that the manifesto of June last was published only after nearly five years of friendly representation to the Governments concerned. Before me are two huge files containing the accumulated dispatches of missionaries, administrative reports, and the records of private deputations. Much of this material is strictly confidential, but it all goes to demonstrate a determination to destroy the work and influence of the Christian missionaries laboring in the New Hebrides. It is for the Christian Church to say whether or not this disaster shall be consummated.

Government in the New Hebrides

What is the history of the administration in the archipelago? The islands comprise a scattered group in the Pacific Ocean north of New Zealand, densely wooded and with a scenery varied and beautiful. They produce most tropical fruits and vegetables, and under an enlightened administration the economic future of the islands would be found in copra—the dried flesh of the coconut. The population numbers about 65,000 natives and 1,000 whites.

Prior to the Anglo-French convention of 1906, there had been an embryo form of administration, represented from 1902 by Capt. Rason, R.N., as deputy commissioner, the French Government also appointing a resident commissioner. These officials were mainly concerned with the affairs of nationals, while the control of the natives remained in

the hands of the Joint Naval Commission, instituted in 1887.

In 1906 the New Hebrides convention was signed for Great Britain by Sir Edward Grey, and for France by Mons. Paul Cambon. This placed the government of the islands under the Condominium administration, which to-day spells *chaos* in almost every department, and is coupled with increasing crime and failure to enforce justice.

The 1906 Anglo-French agreement provided for a Joint Court of Justice, consisting of three judges, one of whom should be a president. Great Britain and France have each the appointment of one judge, while the King of Spain, acting arbitrator, has the appointment of the third. It is not very difficult to see that under the best of circumstances this would be likely to prove an unsatisfactory method of administering justice, but the worst, or almost the worst, has happened. The available judges have only a limited knowledge of each other's language, and a still more restricted knowledge of legal practice in the countries of their colleagues, while the unfortunate litigants and witnesses are seldom able to reply intelligently to any single question put to them by either of the judges! A more chaotic state of affairs it is surely difficult to imagine.

The situation was further complicated by Article XX. of the convention, which provided that Frenchmen should be tried in a French court and Britishers in the British court. These national courts have jurisdiction over most civil and all criminal cases, and appear to be giving rise to the utmost dissatisfaction, because it is asserted that there is the

widest disproportion between the sentences. There is some ground for this charge, as is shown by the declared intention of certain British subjects to "become Frenchmen," in order to avail themselves of the extreme leniency of the French National Court!

The whole history of the New Hebrides is full of fraudulent, cruel, and demoralizing acts committed upon the natives of the islands, hence the 1906 convention was drafted with the object of preventing the kidnapping of women and girls and the imposition of fraudulent labor contracts on the men. No less than twenty-six out of the sixty-eight articles of the convention are framed with the object of preventing abuses upon the personal liberty of the natives, while five articles were inserted to restrict the sale of intoxicating liquors, arms and ammunition.

The missionaries assert that in spite of this convention the kidnapping of laborers for the plantations is of frequent occurrence and that with impunity Frenchmen kidnap women and girls for immoral purposes, many of whom are taken to New Caledonia.

In the June manifesto of the missions an extraordinary case is quoted:

A Frenchman named LeClerc was indicted before the French National Court on July 16, 1912, for the murder of a Santo native named Nip, at Big Bay, Santo, in the month of October, 1911. It appeared from the evidence of six natives and one white man, that LeClerc, who was the captain of a small recruiting ship, called the *St. Joseph*, was at anchor near the shore. Several natives came on board for the purpose of trading, or partly out of curiosity.

LeClerc suddenly pulled up anchor and hoisted sail. There was then a

scene of some disturbance, the seven natives protesting against their being taken away. The boy Nip jumped overboard, apparently with the object of swimming ashore. LeClerc then fired two shots at him with his revolver. Blood was seen by six of the witnesses on the boy's neck. He was seen to struggle for a moment and then disappeared from view, and has never been seen again. The accused, in his evidence, stated that he considered the boys as recruits and not as mere traders. He admitted firing one shot at the boy in a moment of excitement, but denied that the shot had touched him. He also admitted that he gave orders for a volley to be fired at natives on the beach, but states that no one was hit, and that no shots were fired in reply. The court found the accused guilty of common assault, and under Article 311 of the French penal code he was sentenced to one year's imprisonment, with the benefit of the First Offenders' Act, and walked out of the court a free man.

British missionaries and British traders argue quite correctly, that a decision of this nature could not be given in a British court, and to liberate a man upon the grave charge of shooting a native because it was a first offense is to give license to crime. This case is the more serious when it is remembered that LeClerc has been convicted several times for his treatment of natives. In one month alone he was convicted on two serious charges, but apparently the penalties were never enforced.

Violations of Law

An examination of the returns shows that of the cases brought into court 7 per cent. are against Tonkinese, 8 per cent. against natives, 11 per cent. against British, and 74 per cent. against French subjects.

These cases include kidnapping, the sale of intoxicating liquors, gun-running, and the seizure and violation of women and girls. The details as to the treatment to which

these latter are subjected are not fit matter for publication. Even the wives and daughters of teachers and evangelists have suffered and are suffering to-day the loathsome consequences of the violations they could not prevent.

Further breaches of the convention are fraudulent "reengagement" of laborers, non-payment of wages, and the "sale" of laborers. In the recent case of *"Public Prosecutor and Stuart & Wright v. Jacomb,"* it was disclosed in evidence that a certain estate had been sold for an accepted sum of money—part of the assets paid for included cattle, pigs, and thirty-three laborers, the latter being valued at £1,650, or £50 apiece.

These, then, are the conditions against which the missionaries have publicly protested. For years, in conjunction with the Anti-Slavery and Aborigines Protection Society, they have made repeated private protests to the British Foreign Office, and also by friendly representations in Paris, but without obtaining effective redress.

In the French Chamber last year the missionaries were violently attacked by Mons. Victor Augagneur, who made the most fantastic charges against them. Mons. Augagneur declared that a missionary accompanied by "thirty natives armed with Winchester rifles" had attacked the sailors of a whaler. He also stated that the aim of the missionaries was "that of substituting, as far as possible, British influence for French influence," and that "the missionaries thus constitute a veritable state within the state. They are richly endowed, and dispose of considerable resources. . . . These rich mission-

aries go everywhere; every one of them has an income of 5,000 francs and 400 francs a year for every child over seven years old."

Mons. Augagneur, while admitting the existence of grave abuses, concluded his attack upon the missionaries in the following words:

The position, then, is that while the English colonizers have as a basis the powerful organization of the Presbyterian missionaries, French colonizers have nothing, or almost nothing, by way of support. The Condominium is not eternal, either the archipelago will be divided between each of the two nations which hold the Condominium at the present time, or one of them will acquire the whole.

Throughout Mons. Augagneur's speech, there was no recognition of the splendid results of missionary work or the fact that it has been, and is, greatly hindered by the revolting abuses practised upon the natives; neither was there any due appreciation of the courageous stand the missionaries have made against these admitted violations. In another debate, however, Mons. Lagrosilliere admitted that "Slavery is organized in the New Hebrides."

In their extremity the missionaries' cry for succor comes ringing across the ocean to the people of Christian England to bestir themselves and save missionary enterprise in the New Hebrides from the destruction which is rapidly overtaking it. Here, indeed, is an urgent task for the Edinburgh Committee on Missions and Governments. If that committee should decide upon definite public action they need not fear the lack of hearty and effective cooperation.

A Twice-born "Turk"—Part VIII

THE REMARKABLE REMINISCENCES OF A CONVERTED MOSLEM SHEIKH

TRANSLATED BY ARTHUR T. UPSON, CAIRO, EGYPT
Superintendent of the Nile Mission Press

Another Religious Awakening



FTER being delivered from the Companions of Hell I was awakened by the Spirit of God, and the fire of Christian zeal began

to burn within my heart. I felt that what I had suffered had brought me no benefit or satisfaction, and I spent a blest hour alone with my Lord, who heard my cry for forgiveness when I repented of my many sins and forsook them. A voice within me spoke, as it were, saying: "Definitely receive Jesus Christ, the Redeemer, Who has made reconciliation between justice and mercy. God will then cause you to become one of the people of faith and grace."

I responded joyfully to His call, gathered together my books and other articles for my journey, and said, "To my Lord this week."

Satan began to tempt me with all his power, but God's Spirit helped me to escape from Satanic influence, and with my son I went to Beirut. My father went as far as the shore to bid us farewell, with tears flowing as tho he recognized that he would never see us again.

For some months I had no other occupation in Beirut than to study religious books in the mission reading-room. One day, as I was studying the Bible, two men came in and began to discuss the doctrine of the Holy Trinity and the relation of

Jesus Christ to the Father. I bent my head over the book, but kept my ears open. At last I could endure silence no longer, and going up to them, asked leave to participate. They welcomed me and we investigated together.

The bearded gentleman informed me that he belonged to the Adventists, and I promised to visit him at his house on the Moslem feast of sacrifice. When I called he showed me into a private reception room, where we were alone with God, worshiping Him and praying to Him. For the first time I learned what is meant by the indwelling of the Holy Spirit. We felt strongly moved and our hearts were lifted up as if to heaven. Tears ran down our faces for very joy as we worshiped God. That day was to me not only a feast of sacrifice, but of redemption also, for I took Jesus Christ as my Savior and Lord. I promised to continue my visits, and began to observe Saturday as tho I were one with the Adventists.

Soon after I received an appointment as director in the Islamic school, which obliged me to work on Saturdays against my will. Through many arguments brought to convince me, and because of my comparative ignorance of the Holy Scriptures, I was temporarily persuaded that the keeping of Saturday as a day of rest and worship was a necessity in the Christian religion. The emotion and contrition which I felt in my prayers

with the Adventists, and the dreams which appeared to me many nights, helped to influence me.

I see now that these experiences of sorrow for sin and joy at forgiveness are common to all Christians, and were simply spiritual tokens to establish me in the faith of God's Church.

Now I asked some of the committee of the school to excuse me from attending school on Saturday. They granted me permission, but prest me hard to know the reason. I did not tell them, and they concluded that I was a Jew, in spite of all they knew of my family. They searched my room during my absence from the school one day and they found some Christian books. They began to threaten me with death and finally caused me to leave the school.

Some friends introduced me to a gentleman who made it possible for me to come to Egypt. Then news came that my father was at death's door. So I postponed my journey, went back home, expecting to be present at his death and to receive my share of the inheritance. I found, however, that he had registered most of his real estate in the names of my brothers, in order that I might receive nothing. The other valuables were also appropriated by some of the heirs. After seeking in vain to obtain justice, I left for Beirut, and from there came to Egypt.

Narrator: The Sheikh and I then parted, and for many days I saw him no more. Finally, some weeks later, I saw him going to the Ezbekieh Gardens. He was in eager discussion with a number of Mos-

lems, drest mostly as Sheikhs, but some of them as merchants. I was too far away to catch the words and finally saw the Sheikh get up angrily and rush off. I stopt him to ask what was the trouble. He was very excited, so we sat down under a tree till his blood should cool, and I saw that he was offering a private prayer. Finally he turned to me and said:

Sheikh: My friend, I will tell you what has happened. There was a young man, a former associate, who asked one of the missionaries to get him a position. That very day I had given my boy some money and told him, "If you do not find me in the room when you come back from your master, get the key from the porter and wait for me." When I returned to my room that evening the boy was not there, and I asked the porter where he was. The man said that my son had taken the key at sunset, since which time he had not seen him. I forced the door open and found some goods and the boy's clothes missing.

It was clear that someone had led the boy astray in order to send him back to Syria. I then went to the police-station, but the sergeant would not help me. In the morning I returned to see the magistrate, and when I told him that someone had seduced my boy and stolen my goods, and that I wanted him to send word to the authorities in Alexandria and Port Said to see if he was there, he asked me for official papers to prove the boy's age. As I could not produce these, he excused himself because he had friends with him and was much too busy drinking coffee and smoking cigars to attend to me!

Next day I heard that my brother

had come back to El-Azhar and had sent to my boy a postcard asking him to meet him at the mosque. I went there with some Christian friends, but found no signs of my son. On my way back I went to the bookshop where I had sold my books and asked the man about my boy, but he did not give me a clear answer.

During the conversation a Sheikh came in and invited me to a café. After drinking tea and indulging in the usual salutations, he told me that my boy had come two days ago to the street near El-Azhar with a young man and had brought a Persian rug which he asked someone to sell for him in order to enable him to run away from Egypt to Syria because I had become a Christian, and he was afraid that I should make him one.

That Sheikh, out of his religious enthusiasm (as he called it), prevented him from selling the carpet, but collected some money to enable him to travel *via* Port Said. He then pulled out from his pocket a paper on which he had written satirical verses (purporting to be a confession by myself), to this effect:

"When all means of livelihood were shut in my face wherever I went among the Moslems, and I found no possibility of earning a living except by pretending to become a Christian, and when the Christians made me hear the chink of coins and said, 'Declare your belief in the Trinity and take the money,' I said, 'Give me the money, and if you wish I will not only triple but quadruple! for from my early days I have never cared for any religion at all.'"

After he had read this to me with all insolence, I replied: "Oh, Sheikh, do you know my name? Have you heard anything about me before now? Have you heard of my family, my wealth or my poverty, my profession or religion, before now?"

"No," he replied.

"Do you know how much I receive from the printing house in wages for my work?"

"No."

"Have you ever heard of the Christians giving me anything at all for becoming a Christian?"

"No," he answered.

"Since you have confest this and have written these wicked verses, here is clear evidence that you have committed the worst of crimes. If you wish I will detail them to you."

"It is enough, oh Sheikh," he said. "I have sinned against you."

"Very well," I said, "I forgive you freely for Christ commanded us to do so."

After that he gave me more hypocritical flattery and invited me to take supper at his home. I asked him to excuse me, and when he wished to know the reason, I said: "Because I can not forget the command of Mohammed to you, 'Who-soever changeth his religion, kill him.' Therefore I am not going to venture to enter your house without the full knowledge of the Government as to where I am to be found at that moment. Fear God, O Sheikh, and know that all speech bears traces of the heart from which it comes."

Then I left him in haste, and went away asking God to protect me from evil.

(To be concluded.)

The Evangelization of the Arabic Language*

THE PRINTED PAGE AND THE NILE MISSION PRESS

BY REV. S. M. ZWEMER, D.D., CAIRO, EGYPT
Chairman of the General Committee of the Nile Mission Press



ONE of the Arab philosophers, at once a zoologist, a philosopher, and biographer of Mohammed, the prophet, whose name was Ed Damiry, and who lived about four or five hundred years after Mohammed's death, said that "Verily the wisdom of God came down on three—on the hand of the Chinese, on the brain of the Franks, and on the tongue of the Arabs."

The present awakening of China will doubtless prove that not only in the past, but also in the present, the Chinese are above all nations clever in handicraft. It is interesting to believe that the Arabs, even in the Middle Ages, realized the inventive genius of the West, and no one who has ever studied the Arabic language, or even their literature as far as it has been translated, can doubt that the language of the Arabs, which they call "the language of the angels," is, of all living languages, perhaps, the most delicate in structure, immense in vocabulary, and of great possibility for the expression of every form of thought. No one doubts the importance of this living speech.

I. Extent, Spread, and World-Wide Influence of the Arabic Language

The Arabic language became the chief vehicle for carrying on and carrying outside the bounds of Arabia the Moslem religion. The Bible tells us, "In the beginning was the Word, and the Word was with God," and that "the Word became flesh and dwelt among us." In another sense

the word of Mohammed, incorporated in his book, has gone on the wings of the wind with Arab propagandism, until to-day the Koran is perhaps the most widely read of any book in the world save the Bible.

I think it is correct to say, as an American typewriter firm did the other day in an advertisement, that the Arabic character is used more widely than any other character used by the human race. The Chinese character is used by more people, vastly more, but the Arabic character has spread, through the Mohammedan religion, over much wider area, until in every part of the great world of Islam those who know the Arabic character can at least read the signs of the street or the tickets in the railway trains. To begin with, the whole of North Africa has adopted the Arabic character. From Rio de Oro and Morocco, through Algiers, Tunis, Tripoli, Egypt, in all the day schools, higher schools, on the street, and wherever there are people who read and write, they use the same character that is used in the Koran. The Arabic character has also been carried through a large part of Central Africa by the Hausas, and through a large part of Eastern Africa by the Swahilis and the Arabs of Zanzibar. Long before Livingstone crossed the Dark Continent the Arabs had already named the chief lands of Africa, visited the great lakes, and discovered the greater part of the continent. The same is true of the Far Eastern world. In the Philippine Islands and Malaysia the books used by the Moslems, numbering 35,000,000 souls, are mostly in

* An address given at a meeting in New York, in the home of Mr. and Mrs. Finley J. Shepard.



THE NEW HEADQUARTERS OF THE NILE MISSION PRESS IN CAIRO, EGYPT

the Arabic tongue or in the Arabic script. The same is true of the great strip of country from far Western China, through Northern India, Afghanistan, Eastern Turkestan, the whole of Persia, Turkey-in-Asia, and Arabia. Islam has carried its alphabet, the sacred alphabet of the Koran, throughout the whole of the Moslem world.

The Arabic speech has even extended through its literature and Moslem emigrants to the New World. In South America there are nearly 160,000 Mohammedans, while in Brazil alone there are seven Arabic newspapers.

The Mohammedan religion has also carried its grammar, its vocabulary, through a greater part of the Oriental and Occidental world. Even in the English language we have no less than threescore words that are Arabic, which came by way of the Crusaders or through Spain into the English dictionary and linger there.

Every time we buy a *magazine*, use a *sofa*, or study *algebra*, we pay tribute to the Arabic tongue, because all these are Arabic words. There are fifty other words just as common which could be mentioned. But most of all, the Arabic language is bound up with the religion of Islam. To-day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as winged with the language of Mohammed.

The cry of the muezzin is the challenge of Islam to the Church of Jesus Christ. In all these lands, from Canton in the extreme East, and through Western China, in the Malay Archipelago, and as far West as Morocco or Sierra Leone, as far South as Cape Town and as far North as Tobolsk, Siberia, you may hear every day the call to prayer

in Arabic, and the prayer from Mohammed's book, "In the name of God, the merciful, the compassionate!"

Nor has the Arabic language ceased to spread through the world. Its use is extending not only in Africa, but even in China, and we may speak of a revival of Arabic in nearly every Moslem land. It is in the deepest sense of the word a living speech. What stronger proof could we have for this than the activity of the Mohammedan press in centers like Cairo, Beirut, and Constantinople.

II. Need for the Evangelization of Arabic

On the other hand, Arabic literature has, by the very fact of its being Moslem, become to-day the greatest and strongest retrograde force for civilization and social progress in the world.

Sir William Muir said that "the book, the religion, and the sword of Islam have done more to retard the progress of civilization than any other forces in the world." Islam has lost its sword. The Moslem world is under Christian government or Western influence practically everywhere. But the power of Islam still remains in its book, in the propagating force of this religion through its literature. I believe that the old Arabic literature is both socially and morally and spiritually to-day the greatest retrograde force in the world.

But the springs of this literature are not waters of life that make everything blossom and bloom with their flow. The water that goes forth from the springs of Arabic literature and of Islam is bitter water, a Dead Sea of thought. It is, alas, true that the desert is the garden of Allah, but the desert is not the garden of Jehovah. Where Jehovah walks is Paradise, and where Allah walks there is the desert.

Arabic Moslem literature is anti-Christian, impure, full of intolerance

and fanaticism toward Western ideas, and wholly inadequate to meet the intellectual and moral needs of humanity.

Take, for example, the social and political effect of Arabic literature. The literature of Islam is out and out, of course, Mohammedan, and is based on the Arabic medieval conception of social life and progress. I think it was Lord Cromer who said in his book on Egypt that "reformed Islam is Islam no longer," because the real Islam is based on three principles—the principle of intolerance, the principle of the degradation of womanhood, and therefore the ruin of the home life, and the principle of the unchangeableness of civil law. Now, these three principles are absolutely antagonistic to the march of modern civilization.

In regard to womanhood, there are a small number of Mohammedans who advocate monogamy and deprecate polygamy, but there is not a single Moslem in Cairo or Calcutta who can write a book in favor of the rights of womanhood without directly indicting the life of the prophet and attacking the Koran. So these two things are incompatible, and it is simply impossible to reform Islam without impugning Mohammed himself and his sacred institutions. Again, Mohammedan literature stands for intolerance. You can find intolerance in nearly every Moslem book you pick up, whether story-book or poem or philosophy or religion. It is woven into their literature and life.

Mohammedan literature is also morally unfit to elevate the world. Let us take two or three examples familiar to us all. The Arabic tales of the Thousand and One Nights is used among us as a book for children. It is a book of rather interesting stories in the expurgated form in which we know it, but as it circulates in the Moslem world it corrupts morals, degrades home life, and the better class of Moslems to-day would not like to be seen reading

the book. Take the greatest book in the Arabic world, the Koran itself. "The Koran," as a Moslem in Morocco said, "contains beautiful moral precepts, but they are hard to follow. When I read the New Testament someone seems to be drawing me to Himself." There is the greatest difference in the world between the Arabic Bible and the Arabic Koran, the Arabs themselves being witnesses. If placed side by side with the Bible, Mohammed's book will show immediately its inferiority. I remember an Arab who came to one of our missionaries in Arabia and said, "I love your Bible, but," he said, "the Arabic Bible is not as poetic, its form is not as elevating, its eloquence is not as great as is the eloquence and the poetry of Mohammed's book, the Koran." And the missionary, quick as a flash, said, "When the caravan is crossing the desert and the travelers are dying for thirst, do they ask for rose-water?" It is God's Word alone that satisfies the thirsty soul.

And there is a sad dearth of literature for children. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ, told in garbled form, there is nothing in it to attract children. Pictures and music, altho increasingly winning their way among Moslem children, must do so over against religious prohibition according to the letter of the law. The contents of a children's primer on religion, by Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia, and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, His unity and His attributes, speaks of Mohammed, the doctrine of angels and

the Koran, and says that the Gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled, "What a boy and girl ought *not* to know." No further proof surely is needed that this literature needs to be purified and superseded.

III. What is Being Done to Meet this Need?

The Beirut press, established by an American mission, has had a splendid record of achievement. Besides the Arabic Bible prepared for Moslem readers all over the world, scores of books, scientific, moral, and religious, have been published by them, and have had a wide circulation. But this press has always been handicapped because of the Turkish Government. Even under the new constitution they are unable to print freely the kind of literature needed for the present opportunity.

The Nile Mission Press was established to cooperate with the mission press at Beirut, and to supplement its work of Bible printing and extend it on a much larger scale, especially by tracts and leaflets suited for Mohammedans.

We must capture the Arabic literature for Jesus Christ and use it to carry His message everywhere, as Mohammed once used it to carry his religion. This is not impossible.

We have illustrations in the story of missions. When Ulfilas, the great missionary, came to Northern Europe and put the Bible in the language of the people, he captured it for Jesus Christ. When Luther put the Bible into the old German tongue, the tongue of the common people which men despised, he created the German language; and when Tyndale and Coverdale gave the Bible to England they perpetuated the faith of the Bible not only, but made it penetrate and permeate the English language. And so I believe that when Dr. Van Dyck and Eli Smith ended their work of faith and labor of love

and patience, of hope, translating page by page and verse by verse the Bible into the Arabic tongue—when the completed Bible came from the press in Beirut, they ushered in an era far more important than any dynasty or any change in governments in the Moslem world, because they gave to fifty million people the Word of God in a matchless translation. There is a proverb current at Damascus, or which used to be current there, given by Hartmann in an article he wrote on Islam and the Arabic speech, "Verily, the Arabic language will never be Christianized."

This Arabic proverb is to us a challenge, and for that purpose we are met here. In this task we have had the splendid cooperation of the New York Committee. For this purpose the Nile Mission Press employs its seventeen colporteurs and sent out last year 82,000 books and pamphlets to every part of the Moslem world, making Cairo a distributing center for the Gospel message in all Moslem lands.

For many years the quarters of

the press have been inadequate, but now we have the opportunity to purchase suitable premises, and nearly all the money for the purchase has been raised and paid in. Only the small sum of five thousand dollars remains.

The Nile Mission press stands at the great strategic center of Islam, Cairo, "the victorious." If you go into its narrow streets, among the bookshop crowds, you have only to stand there for a few hours to see that the real capital of Islam is Cairo. Here are men from Nigeria, Morocco, Java, Singapore, Hunan in West China, from Mecca, Medina, Teheran, Stamboul, from Bokhara, from every part of the Moslem world. What do they come for? To lay in a stock of Mohammedan literature and to carry it to the utmost confines of the Moslem world.

Could you find a better center, a more efficient method, and a more strategic time for this work than God has given us to-day? Carey's watchword should be ours, "Attempt great things for God; expect great things from God."

The Judson Centennial in Burma^{*}

BY REV. FRANK M. GOODCHILD, D.D., NEW YORK



THE Judson Centennial meetings in Burma were of great significance. They were great in size and vast in influence. The movements of the Judson party were noted daily in the Rangoon papers, and detailed accounts of the meetings were given. Wherever the American visitors went large companies of native Christians turned out to see and hear them, and a multitude of non-Christians stood wondering at it all. No doubt

it has given the native Christian people a new importance in their communities that so many white brethren should come so far to visit them. Certainly the native Christians have assumed a new importance in the eyes of the visitors. They have clear convictions of Christian truth and picturesque ways of presenting them, and in some cases they show notable self-sacrifice in sustaining Christian work.

The celebration was held in two great centers. The Rangoon meetings were first in time and in im-

^{*} Condensed from *Missions*.

portance, but the celebration at Moulmein was impressive, and the tenderest services of all were held on the very spots made sacred by Judson's sufferings—at Amherst where Ann Hasseltine is buried, at Aungbinle where Judson was imprisoned and was in the stocks, and on the prison site at Ava.

The Burma Baptist Convention was in session in Rangoon on the day before the Centennial exercises began, so that a large crowd was in attendance.

The meetings were opened promptly on Wednesday morning, December 10, at 8 o'clock. (Mark that, all you who think the East does not hustle!) A vast throng filled the spacious Cushing Hall. The upper windows of the lofty room served as a gallery and were crowded with the heads of those who stood on the outside balcony. The native people were present in large numbers, the men on one side of the room, the women on the other; the men with brilliant silk turbans, the women with little sprays of flowers tucked in their abundant, black, carefully coiled hair; and all of them, men and women alike, having silk skirts of bright, harmonious colors. We have nothing like such a sight in America. You can get it only by a journey of many thousands of miles.

All sang the same hymn, "Oh God, our help in ages past," but each sang in his own tongue.

On the platform were seated representatives of all the other denominations working in Burma, and representatives of Baptist missions in other lands. Notable among those who spoke was the Rev. William Carey of Barisal, India, the great-grandson of the Father of Modern Missions. His face is not unlike the strong, kindly countenance of his illustrious ancestor. Dr. Henry C. Mabie represented the Foreign Mission Society. Dr. R. S. MacArthur, president of the Baptist World Alliance, brought the regrets and felicitations of Dr. Edward Judson of New

York, who was not able to be present.

An event of profound interest was when five aged women, who were little girls in the last years of Dr. Judson's life, and remembered him, gave their reminiscences. They were called "Five Little Girls" on the program. They were Sarah Stevens (now Mrs. D. A. W. Smith), Mary Brayton (Mrs. M. M. Rose), Julia Haswell (Mrs. J. M. Vinton), Susie Haswell (Miss S. Haswell), and Sarah Stilson (Miss S. Stilson).

Two remarkable features of this and other sessions were the singing of the Karen and Burmese choirs, and the translation of the addresses into Burmese and Karen by Dr. W. F. Thomas. He can compress an hour's address into five minutes, putting it into two languages at the same time, and he has the reputation of making the speeches better than they are in English. Nobody sleeps when Thomas interprets.

By 2 o'clock the meeting convened once more. Miss Cornelia Judson, a grandniece of Adoniram Judson, who for twenty-six years has been in educational work in Japan, spoke briefly. A long list of speakers, representing other denominations, followed each other, bringing greetings and congratulations, and with a versatility rarely, if ever, paralleled, each one was able in some way to connect himself with Judson and make it seem especially fitting that he should have a place on the program.

Then followed a feature not on the program, but full of interest to the American visitors. The native ordained ministers were asked to stand up. A large number of earnest looking men stood and were greeted with applause. Then the theological students were asked to arise. Among those who stood, five languages were represented, and John 3:16 was recited by different groups in Burmese, Chin, Pwo Karen, and Shan, while another group sang a hymn in Sgaw Karen. Burmese girl students recited a text, and Karen school girls sang a hymn.

At the closing session of the celebration on Thursday afternoon the presiding officer was the highest Government official in Burma, Lieutenant-Governor Adamson. He spoke appreciatively of Judson's work. A letter of congratulations from Secretary of State Bryan was read, and before the close of the day a congratulatory cablegram from President Wilson.

Addresses were then made by Dr. MacArthur, Dr. R. A. Hume, senior missionary of the oldest mission of the American Board; Dr. H. Anderson of the English Baptist Mission, and Dr. Henry C. Mabie. It was a great meeting, the climax of all that had gone before. All the addresses were of the first order.

At Moulmein the celebration occurred on Sunday, December 14th. In the morning the visiting preachers spoke at the various missions. At 4 P.M. in the Talaing compound three converts were baptized. At 4.30, Rev. A. C. Darrow conducted the party to a fine property worth 15,000 rupees (\$5,000), which the Talaings have just bought for a hospital. Saya Nai Di handed the title deeds of the property to Dr. Mabie as the representative of the Foreign Mission Society, and a prayer of dedication was offered by Ka Taw Thoon. At 5.30 a mass meeting was held in Judson Memorial Hall, which was taxed to accommodate the great crowd. Dr. Hume paid a fine tribute to a leader of the Burmese Baptist community who had recently given up a Government position worth 175 rupees a month to take a teacher's position in one of our schools at 50 rupees a month.

On Tuesday, December 16th, a large company of people, natives and visitors, went from Moulmein by launch to Amherst to visit Ann Hasseltine's grave. The chief features of the celebration were the visits to Aungbinle and Ava, where Judson was imprisoned. On Sunday, December 21st, the pilgrimage was made to Aungbinle. The chapel

there is built on the very site of the old prison in which Judson suffered. Every inch of space was occupied, the natives sitting on the floor. Addresses were made by Mrs. Safford and Dr. Goodchild, and two native pastors spoke gratefully of Judson, and showed fine quality of thought and eloquence. The interpreter was L. T. Ah Sou of Moulmein, whose mother was baptized by Judson when she was twelve years old. She and two others whom Judson baptized are still living. Two of them attended the meeting at Moulmein and were called to the platform.

At Ava, a booth, part grass and part canvas, had been erected on the site of the old prison, and in it the service was held. All the company sat on mats on the floor. Rev. Mr. Grigg, the missionary in that district, stated that he longed to build a rest house for travelers, to make a well, and to erect a shaft on that spot as a memorial to Judson. He said that the Government had given one and a quarter acres of land, the old prison site, for the purpose. But to carry out the plan would cost 3,200 rupees. Dr. H. M. Sanders asked the privilege of contributing the entire sum. Mr. Grigg said also that there had been no missionary in Ava since Judson's time, and to support a native preacher there would cost 360 rupees a year. He wished some one would undertake the support of such a man for five years. The Rev. D. L. Jamison of Albion, N. Y., assumed this responsibility.

After the meeting the party went over the road from Ava to Amara-pura, over which Judson walked in fetters, and in extreme pain and exhaustion, when he was transferred from Ava to Aungbinle. Some of the company went in ox-carts. Some walked. The road is a hot, dusty one in December, the cool season. Judson walked it in May, one of the hottest months of the year. This trip was in very truth a pilgrimage, and the places visited were shrines.



ADONIRAM JUDSON



ANN HASSELLTINE JUDSON



AFRICA MISSIONARY DAY FOR CHILDREN AT THE SEASHORE



RUSHDEN ROPEHOLDERS OF ENGLAND AND THEIR LAWN MAP OF INDIA

DEPARTMENT OF BEST METHODS

WORKING FOR MISSIONS IN SUMMER MONTHS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, N. Y.



FOR years the Church looked upon winter as its great harvest-time. Beginning with the Week of Prayer special evangelistic services were held, and Christian work of all kinds was pushed with great ardor. Then spring came, and the special efforts ceased. The harvest was past, the winter was ended.

In summer the Church took a vacation and the Devil had his great harvest-time. The Church and her children were idle, but he found plenty to do. Then the Church became wise. She tried the experiment of working in summer and found that it paid. Now, in a large number of cities, evangelistic campaigns are conducted during the summer in tents or outdoors, and thousands of souls are brought to the Lord Jesus Christ.

Missionary leaders, too, have learned the wisdom of working all the year round. In Great Britain special missionary services are held on the beach at the seaside resorts. In America the most beautiful spots have been preempted for missionary conferences and summer schools of methods. They are thronged every year and have become great recruiting stations for the army of the Lord. No church can afford to be without representation at them.

"If only the six hundred women at Northfield, the eight hundred at Chautauqua, and the other hundreds at the other summer schools of missions could be multiplied like leaves, there would be no trouble in enlisting women for missions," says Mrs. Montgomery. "Every woman goes home a live wire. Will not every circle resolve to have a delegate at some summer school this year? Have

rubber sales, newspaper sales, make aprons or bed-quilts, nut-bread or grape-juice. Try one-egg cakes instead of two and give the egg-money. *Do anything honest*, but get the money to send the delegate!"

MISSIONARY SERVICES AT SEASIDE RESORTS

BY MR. W. G. OVENS, B.A., SIDNEY SUSSEX COLLEGE, CAMBRIDGE, AND WYCLIFFE HALL, OXFORD, ENGLAND

Every summer since the year 1868 holiday services have been held during the months of July and August at sixty or seventy seaside resorts around the coasts of Great Britain and Ireland.

These services are held under the auspices of the Children's Special Service Mission, and are for the most part conducted by honorary workers, a large proportion of whom are university and professional men. Last summer nearly 140 graduates and undergraduates were sent by Oxford and Cambridge Universities alone.

The object of these services is to lead young people definitely to accept the Lord Jesus Christ as their personal Savior, to encourage them to read the Word of God daily, and to show them the true secret of the daily overcoming life. The work at each place usually lasts from three to four weeks, and is in charge of a responsible leader, supported by a band of helpers.

Each morning a short meeting is held for prayer and praise. This is followed by the large general meeting, held upon the sands. It lasts for one hour, and is a bright, happy gathering for prayer, hymn and chorus-singing, text-searching, Bible objects, and short addresses. Previous to the service the children are

invited to come with "good spades and bright faces" and dig the sand pulpit and make sand seats to form the sand "cathedral." The pulpit is decorated with seaweed and shells or flowers, and is provided with stone steps.

Each evening special meetings are



SOUTH AMERICA ON THE SANDS

held. Sometimes it is a meeting for boys or girls only; at other times there is a procession when the boys and girls carry Chinese lanterns, or decorated designs, or ride illuminated bicycles. Stops are made at different places in the town and on the sea front, and bright choruses are sung and Gospel addresses given. All these meetings attract great crowds—not only of young people, but of adult visitors, clergy and others, and are times of inspiration.

During the afternoons various means are adopted to entertain the boys and girls—text-writing, compositions on the sands, sand designs, excursions, picnics, cricket, hockey and other sports. These all give opportunities for personal work and show the children the reality of the Christian life. It is an object-lesson that

"Religion never was designed
To make our pleasures less."

The value of the work of this mission has been acknowledged in all quarters and the fruits of the last forty-five years are abundant. Perhaps the greatest feature is the special *atmosphere* of this mission

with an utter absence of cut-and-dried, regular, committee-made, clock-work and professional performances which so often repel young life.

The workers emphasize the fact of sin, the inspiration of the written Word, the necessity of conversion, and the possibility of a life of power and joy in the Holy Spirit.

One of the great features of the work is the emphasis laid upon *Foreign Missions*, and one day in the week is usually set apart as "Missionary Day." At all the services during that day special reference is made to some part of the mission field, missionary hymns are sung, and missionary literature is distributed. The morning meeting on the beach is addressed by some one specially interested in missions—a Student Volunteer, a missionary home on furlough (sometimes dressed in native costume) or a missionary bishop. Occasionally some of the children are dressed in foreign costume and exhibit letters from the "Missionary Alphabet." Curios are also exhibited, and diagrams. In the evening it is customary to hold a mass meeting in one of the halls and an illustrated missionary lecture is given.

Perhaps the greatest feature of the day is the "sand map" on the beach. A band of workers goes down four or five hours before the time of the service to make the map. A large space is roped off, the lines of latitude and longitude are marked by thin twine, and the outline is carefully drawn on the sand. This outline is filled in with large white stones outside of which is placed a layer of seaweed, and so the coast line at once appears prominent. Next the rivers are carefully traced and are filled in with strips of very bright green seaweed. Then the lakes are marked out and covered with seaweed. Sand heaps are made for the plateaus and mountains, and upon the tops of the higher mountains white flour or salt is placed to represent the snow. If there is a

volcano some red substance is placed on top of the sand to represent the flowing lava. The chief towns and mission stations are marked by black letters on white cards supported on wooden stakes.

When the map is completed the effect is very fine—the white and green coast line, the green lakes and rivers on the brown sand, and the mountains with their snow-white tops. Large texts or missionary mottos are worked in shells or flowers outside the boundary lines of the country outlined. Around the enclosure flags are placed and missionary diagrams are exhibited. During the time (three to five hours) that the construction has been going forward, numbers of visitors who would not otherwise be attracted stop and ask questions and often remain for the service, and thus many opportunities arise of helping to disseminate information concerning the mission field. As soon as the map is completed a special missionary service is held and at its conclusion visitors are admitted within the enclosure and are taken around the map on "personally conducted tours."

The whole idea is very popular with the young people—the construction of the map gives occupation for several hours for the children and is interesting to adults. It is more than a practical geography lesson. It is a vivid missionary lesson, and one can feel that impressions then made are destined to remain long after the tide has washed away the map. In money given, in interest aroused, and in other ways, these services in vacation time have been abundantly owned of God.

In our public and private schools, in home and business life, the influence of this work is going on, and to-day, both at home and abroad, in the ranks of the clergy and in the mission field there are many who first heard the call, "Come unto me," at these gatherings by the seaside.

GRASS MAPS ON THE LAWN

It is not necessary to go to the seashore to make use of the plans outlined in the foregoing article. Outdoor meetings can be arranged for the stay-at-homes with grass maps on the lawn. This has been done in England and it will be done in America this summer. The maps can not be made quite so attractive, perhaps, but they can be made fully as effective.

Last summer when the Rushden, England, branch of Ropeholders (an organization of young people in the Baptist churches of Great Britain) held what they called a "summer school," one feature of it was a map of India outlined on a lawn. "The summer school of the Rushden Ropeholders began with a cricket match," says *Wonderlands* (an English Baptist magazine), "Boys *versus* Girls. This was followed by tea in the orchard. After tea a demonstration was given on a large map on the lawn, in which about thirty took part. Each told something about our work in India, and as each place was mentioned, a flag was planted on the spot. At the close of the demonstration the Ropeholders' hymn was sung."

Another adaptation of the sand map idea was worked out by a company of Wesleyan Methodist young people at a meeting held in the grounds of Mr. John I. Parkes, of Birmingham, England. This took the form of a *living* map of India, the outline of which was marked on the lawn by means of white tape twisted around long nails driven into the turf at many points. On the map hoops were placed at the proper geographical places to represent the nine districts in India where the Wesleyan Methodists are working. Young people, appropriately drest in native costume, then took their places on the map, one in each hoop, and told, in turn, stories of the work done in the different districts and the workers engaged in it.

A MIDSUMMER MISSIONARY FESTIVAL*

BY MR. STANLEY SOWTON, LONDON,
ENGLAND

Assistant Centenary Secretary, Wesleyan
Methodist Missionary Society

Something was on at Bradford; there could be no doubt about that. The quaint little Wiltshire town nestling by the Avon does not readily give itself up to *every* new idea that comes along; but the little groups outside each house in the main street, the children waiting expectantly at every turning, and the crowd of quite respectable size at the market-place, all betokened that something was on.

The visitor had no need to remain long in doubt as to what this "something" was. Long streamers insistently announced, "This way to the missionary festival." Presently we heard the strains of a band, and there was that exciting tension among the crowd which silently, but distinctly, says, "Here they come! Look, look!"

Here they *did* come, and everybody *did* look.

I knew the short time that had been allowed for preparation and the difficulties that had been encountered in procuring suitable costumes; and I had expected only a small, tho commendable, sort of Sunday-school procession. Imagine my delight when, headed by a handsome banner and a very creditable band, a procession quite half a mile long began to wind around the corner. It was fine! Thank God for the spirit of foreign missionary enterprise that is abroad in the homeland! Following the banner and the band, came the superintendent, the chairman, and a group of workers. Then came the boys and girls and ladies and gentlemen in costume—first an East Indian bride, correct in every detail up to the little green tiara which crowned her head. The entire costume was home-made, and with no

other guide than a picture in a back number of a missionary magazine.

For a few minutes we had all the wealth of color of the picturesque East before us. Japan and China were each represented by groups of eager young people. One village society was responsible for North India, and bore banners with the names of our districts in that field.

A Tamil school was admirably displayed in tableau form on a wagon, and we caught a glimpse of the teacher with his blackboard, while cross-legged before him sat his pupils. A touch of realism was lent by the thatched roof, supported by homely props—too typical, I fear, of many a building on the mission field.

It was a special pleasure to see the charming way in which the missionary magazine of the church, *The Foreign Field*, was introduced. A tasteful banner had been designed, and following it were half a dozen ladies, who looked so attractive in light green dresses and light green toques, both decorated with dark blue (the colors of the magazine). Following these came a score or more of children wearing the same color combinations and bearing aloft large cards, with the name of the magazine, each bordered with laurel leaves and garlands together in very tasteful style.

Numerous other groups passed along in capital order, doing credit to the Taoist priests, Ceylon natives, Hindu gentlemen, and other picturesque helpers who filled the rôle of marshals.

A street collection was taken *en route*, the quaintest receptacles being devised from biscuit tins and the like to represent Eastern cooking-pots. Even people who took photographs from the balconies or watched from upper windows were not forgotten. A pretty little bag on a long pole, and an irresistible appeal from below, served to bring grist to the missionary mill.

Rev. Norman D. Thorp, the pastor, hurried me off by a short cut

* Condensed from *The Foreign Field*.

up a tremendous hill, while the procession took a longer, more level route, and a few minutes later we watched it as it passed along the road below the pretty lawn which Lord Fitzmaurice had kindly loaned for the occasion. Mr. Thorp was busy the rest of the evening supervising the various side-shows, all forming competing attractions at the same time.

We had a very pleasant meeting for three-quarters of an hour. There was prayer for a true blessing on the day's gathering and music by an excellent string band, and a capable little choir.

The meeting ended, hundreds of young people and older friends dispersed over the lawn and soon entirely cleared the refreshment stall; others invested their pennies in visits to the "Chinese Curios," "A Link with Lanka," "The Children's Corner," etc. I found myself in one little enclosure lit by an acetylene bicycle lamp hung in the trees, where a young lady was holding a little group of visitors deeply interested. Her stock-in-trade was a few Ceylon curios belonging to Mr. Thorpe, and a painted set of a Hindu family obtained from the Mission House for a shilling. She knew the use of every domestic article, talked on the dress of the members of the family, the food they ate, their religious beliefs, their habits and customs. It was *most* interesting.

Presently the bugle sounded, and anxious parents and teachers from neighboring villages were searching for Indian bridesmaids and Chinese coolies and packing them into vans kindly lent for the occasion. The Bradford children then formed up for a lantern procession to the town, for even yet the day's events were not over. There were about forty lanterns altogether, half of them Chinese, half Singhalese. I should never have credited the effect produced in the darkness by those forty lanterns.

We finished up in the schoolroom

and carefully deposited the home-made lanterns, to be used, I hope, on some future occasion. They were tired, that little band of workers, but happy-tired, which makes just all the difference.

OLD COLONY'S MIDSUMMER CHRISTMAS TREE

Every summer at the end of June or sometimes in July, the young people of the Old Colony Baptist Association of Plymouth County, Mass., hold an all-day basket meeting in the interest of foreign missions, the unique feature of which is a Christmas tree.

Near Easter each year, Miss Ella C. Robinson, of Brockton, Mass., the secretary of the association, who has had charge of the midsummer meeting ever since its inauguration away back in 1888, sends a letter to the children of all the churches in the association, addressing it to the superintendent of the Sunday-school or some special junior worker. These letters usually include some anecdote or story calculated to interest the children, and emphasis is placed on the following points: (1) Gifts for the treasury; (2) gifts for the Christmas tree; (3) help on the program; (4) attendance at the meeting.

The meetings are held in the different churches in rotation, and are greatly enjoyed. The audience frequently numbers 200, mostly children. There are two sessions, one at 10 A.M., the other at 1.30 P.M., and a basket lunch at noon. The programs are clever and original, consisting largely of exercises, dialogs and demonstrations devised by Miss Robinson and her helpers in the various churches. There is, too, always a talk by the most *alive* missionary speaker that can be secured, the decking of the Christmas tree, a gift exercise, and the distribution of mite-boxes for the coming year.

The most novel and attractive feature is the decking of the Christmas

tree. At our request, Miss Robinson tells about it and its origin:

"For some twenty years a feature of our meeting has been a Christmas tree," she says; "usually a tall evergreen without any decoration. This is strongly planted in a tub. About eleven o'clock, at the morning session, a march is played and the children come, two and two, bringing their gifts for the tree. Each child is supposed to bring something; a five-cent cake of soap is a good thing for a poor child. A committee of ladies help to deck the tree. The gifts are for the brown brothers and sisters in lands beyond the sea, and the tree is a pretty sight when it has been decorated by the eager little ones.

"The tree is stript, its fruit brought to my home, and in August packed in a box. Then it is sent to India or Burma, or elsewhere, and there hangs on a Christmas tree again. We have many nicely drest dolls (there were 92 in 1912), games, school supplies, soap, candy, etc. Dissected maps and pictures make valuable and inexpensive gifts. The ladies give sheets, most helpful in the schools and most useful also in the packing. Short lengths of calico for jackets and skirts are sometimes included.

"I suppose the Christmas idea was my own, tho possibly the seed thought was suggested. Certainly its practical working out is my own, but I have had most royal help from the mothers and sisters of Old Colony Association. The Christmas box gives much pleasure to the children of our mission schools, and it is equally valuable as a stimulant to missionary zeal. Wherever they may go in after years, our children will never forget the object-lesson of the summer Christmas tree."

A MIDSUMMER MISSIONARY READING CONTEST

The Young Woman's Missionary Society of the United Presbyterian Church, Fort Morgan, Colorado,

conducted a very successful missionary reading contest last summer, which continued through June, July and August. In *The Woman's Missionary Magazine*, the superintendent, Mrs. J. S. Pollock, tells of it as follows:

"A committee of three ladies from the Women's Society selected the books to be read and arranged the schedule of credits. Among those selected were these: 'The Personal Life of David Livingstone,' 'Life of John G. Paton,' 'Pilkington of Uganda,' 'The Egyptian Sudan,' 'China's New Day,' 'Chundra Lela,' 'Our Girls of India,' 'Daughters of India,' 'In the King's Service,' and 'The Bishop's Conversion.'

"Each book was given a certain number of credits, five being the highest. The society was divided into sides, each with a captain, who kept a record of the credits. The superintendent acted as librarian, and had general oversight of the contest. Each contestant was required to make five credits. This was to prevent any from selecting just a one-credit book and stopping with that.

"The interest taken was most gratifying. At the close, the losers entertained the winners. At this meeting the response at roll-call was the name of the book liked best and the reason thereof. Most of the responses were thoughtful, and revealed the fact that a new mental vision had been opened up to most of the readers. Some who could not read all the books during the contest expressed a desire to complete the course."

STIMULATING SUMMER READING

Whenever the Young Women's Missionary Circle of the First Presbyterian Church, Springfield, Ohio, omitted its meetings in July and August, the members were asked to read at least two missionary books during the summer and report on them at the September meeting. A suggested list of twelve

books, six from the Warden Free Library and six from the Proudfit Missionary Library in the church,

was printed on a page of the society's calendar in place of the regular programs:

JULY AND AUGUST MEETINGS OMITTED

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."—ARTHUR T. PIERSON.

SUGGESTED BOOKS FOR SUMMER READING

PROUDFIT LIBRARY

"The Bishop's Conversion."
 "In the Tiger Jungle."
 "Life of John G. Paton."
 "The Story of Uganda."
 "David Livingstone."
 (One who followed Christ.)
 "An American Missionary in Japan."

WARDEN LIBRARY

"Life of James Evans."
 (The Apostle of the North.)
 "Life of Neesima—a maker of New Japan."
 "New Acts of the Apostles."
 "The Gist of Japan."
 "The Life of Robert and Mary Moffat."

OPEN-AIR STEREOPTICON LECTURES

Sunday evening services are often a problem. The Rev. P. E. Mathias, pastor of the King's Highway Church, Bridgeport, Conn., found them especially so. The best he could do was to muster a small congregation of from 25 to 50 people. But one day an idea occurred to him: the church has a fine lawn—why not use it for stereopticon lectures? Four were arranged for the Sunday evenings in July, the slides being those furnished by the American Board. "The success of the project was assured from the start," says *The Missionary Herald*; "the average attendance at the four services was about 175, and all seemed much pleased and profited."

A JULY MISSION STUDY CLASS IN MISSISSIPPI!

"It takes a brave set of women to carry on a Mission Study Class in Mississippi in July!" says *The Missionary Survey*. "Yet just such women were found in the First Presbyterian Church of West Point, Miss., and the meetings proved both pleasant and profitable. The novel and practical plan was used of printing the questions for the current lesson on the back of the church

folder the Sabbath preceding the meeting. This reminded the members of their duty to study, and the interesting queries helped to enlist new members. What Mississippi did others can do!"

SUGGESTIONS FOR SUMMER MISSIONARY MEETINGS

SUMMER MEETINGS AT SUBURBAN HOMES.—Last summer the Women's Society of Emmanuel Baptist Church, Schenectady, N. Y., held two meetings with members who live in the country. One was at the home of the president, which was quickly reached by interurban trolley. The other was at the home of a member whose husband had rented a large place some distance from the city for the summer. As this could not be reached by trolley, arrangements were made with a large motor-bus to take the members out in the morning and bring them back in the late afternoon. About 60 were in attendance. There was a basket lunch at noon and a fine missionary program. The plan has worked so well and given pleasure to so many that the society has arranged for two more such missionary outings this year.

A similar meeting was held last summer by a society in Pomona,

Cal., but with this difference—the husbands and brothers and their automobiles were invited! “Seventeen motors went out,” says one of the members in *Woman's Work*, “and oh! such a beautiful drive and such a picturesque place among the hills! The meeting was held out of doors and there were 71 present, many of them men.”

A MISSIONARY BREAKFAST AND SHOWER.—A recent number of *The Home Mission Monthly* tells of a novel meeting held by a Colorado society on the parsonage lawn from 9.30 to 11.00 one August morning. The afternoons were so warm that the committee in charge of the August meeting thought this might be a pleasant innovation. The program was given by the children, and consisted of home missionary stories and songs and a costume number in which those who took part were dressed to represent different nationalities. At the close a delicious breakfast was served and a generous collection was taken, the contributions consisting of little remembrances to be sent to the missionaries. Ninety-four, mostly adults, attended this meeting.

MISSIONARY PORCH PARTIES.—These can be made very delightful. For some years it was the custom of the Young Women's Circle of the First Presbyterian Church, Springfield, Ohio, to hold its July and August meetings in the morning, and appoint them at houses having large, shady porches. The weather permitting, the meetings were held out of doors. A pleasant plan, borrowed from the hostess of a delightful summer party, is to serve each person, on arrival, with a cool glass of lemonade or fruit punch.

MISSIONARY PICNICS.—Last summer the Woman's Society of the United Presbyterian Church, Schenectady, N. Y., held their July meeting

under the trees in the College Woods (a portion of Union College campus, within a ten-minute walk of their church). Each member carried a sofa cushion to sit on and a little basket of luncheon—the menu agreed on being sandwiches, olives, cake, fruit, and lemonade. The hours were from 2.30 to 5.30, and there was a short program, after which the refreshments were served.

In Springfield, Ohio, it has been a favorite custom in some societies to hold at least one meeting each summer in Snyder Park, a beautiful place within easy reach of the city. At the close of the program, which usually begins about four o'clock, a dainty picnic supper is served to which each one present has contributed some one thing.

A WORK PARTY AT A SUMMER RESORT.—Missionary workers at summer resorts can do much for missions, both among their fellow guests and in the little churches that are usually found not far distant. “While at our cottage last summer,” says a writer in *Woman's Work*, “my sister and I invited sixteen ladies from neighboring cottages and hotels to spend the morning with us on our lawn or piazza, each being asked to bring a bag of some sort, either made or to be made. The result was sixteen lovely bags for fancy work, buttons, laundry, etc. We gave them to the young ladies of our branch at home to send to some school in China or elsewhere. We told our guests about the good the bags would do, and next year plan to have a ‘needle-book party,’ and perhaps a pageant for the people of the little church who want to learn more about missions. . . . We attend the little Methodist church, walking a mile and a half each way—rather hard walk on a hot, dusty Sunday, but it helps them to have us, and *they help us.*”

In June this department will be devoted to Summer Conferences and Schools of Methods, and how to get the most out of them.

Lists of the Conferences will be included, together with suggestions and programs relating to them.

PROTESTANT FOREIGN MISSIONARY STATISTICS FOR CONTINENTAL SOCIETIES—1912-1913

PREPARED BY PASTOR E. BERLIN, SWANTOW, NEAR GARZ, GERMANY

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(See note, p. 379)

CONTINENT OF EUROPE		Date of Organization	Total Home Income (Dollars)	Total Income from the Field (Dollars)	FOREIGN MISSIONARIES							NATIVE WORKERS			Total Force in the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of other Baptized Christians	Other Adherents	NUMBER HEATHEN LAST YEAR		Catechumens at Close of the Year	Sunday-Schools	Pupils in Same	Colleges, Theological Seminaries, Training-Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are Sustained and Number of Missions
NAME OF ORGANIZATION (Abbreviated)	Ordained				PHYSICIANS		Laymen	Wives of Missionaries	Unmarried Women	Total	Ordained	Other Helpers	Total																					
					Male	Female																												
1. Germany																																		
Berlin	1824	\$237,731	\$54,017	122	1	23	111	35	292	28	1,311	1,339	1,631	88	547	?	36,883	32,507	4,009	2,023	3,324	4,009	?	?	10	223	508	19,967	1	?	?	23,255	China (2), Eastern and Southern Africa.
Brcklum	1877	67,805	801	22	....	....	4	21	7	54	....	153	153	207	14	51	?	3,645	10,547	7,862	834	999	7,862	3	398	1	61	66	2,153	1	?	?	(2 asylums for lepers), India, Africa.
Charity in the East.....	1896	119,050	?	2	1	....	3	6	32	44	?	311	311	355	6	3	....	?	?	?	....	....	....	....	....	2	31	37	3,400	1	...	10,000	Turkey, Asia Minor.
General Prot. Miss. Union.....	1884	37,341	4,117	5	1	1	?	5	15	8	?	?	?	5	10	?	349	?	?	9	?	7	?	2	?	3	?	220	1	...	2,555	Japan, China.
German Baptist	1890	45,872	2,959	19	....	....	....	14	7	40	3	59	62	102	7	45	9	?	3,128	?	345	....	?	5	1,033	1	5	?	3,151	...	...	....	German West Africa.
German East Africa.....	1886	55,302	3,235	14	....	....	21	?	2	?	....	101	101	?	14	65	?	?	2,016	510	?	?	510	?	?	1	?	79	3,231	...	...	....	German East Africa.
German Orient	1900	35,714	5,952	3	2	....	1	?	3	9	....	6	6	15	5	1	?	?	?	?	....	....	....	?	?	1	?	4	290	1	?	?	Bulgaria, Turkey, Persia, Russia.
Gossner	1836	172,209	12,383	47	4	?	8	?	100	41	1,012	1,053	1,153	29	509	36	33,190	66,123	12,933	2,699	3,412	12,933	516	8,451	3	22	368	11,593	...	13	20,379	India (3), (2 asylums for lepers).
Hermannsburg	1849	104,046	35,266	61	1	?	3	?	100	6	319	325	425	60	203	?	32,294	41,404	1,641	1,114	2,990	1,641	4	?	200	8,770	(1 asylum for lepers), India, South Africa, Persia.
Jerusalem Union	1852	28,804	.....	1	....	....	3	2	2	8	3	22	25	33	1	4	....	?	?	?	....	....	....	....	....	....	....	12	756	...	...	....	Palestine.
Kaiserswerth	1836	?	?	....	....	....	....	....	132	132	....	....	....	132	8	....	....	....	....	....	....	....	....	....	....	....	....	6	590	4	...	7,669	Palestine, Egypt, Turkey, Syria, Asia Minor.
Leipsic	1836	166,300	13,496	53	1	9	?	16	?	120	29	140	169	289	38	305	?	10,984	11,391	950	785	767	950	4	401	341	18,692	1	?	?	India, British and German East Africa.
Leibenzell	1899	38,158	524	27	1	18	25	71	90	90	161	5	37	?	2,970	?	437	78	437	?	?	39	2,028	...	2	?	?	Micronesia (China, see China Inland Mission).
Moravians	1732	309,571	238,648	140	2	....	39	166	14	361	43	2,047	2,090	2,451	156	168	?	34,939	64,497	6,574	709	3,852	1,665	182	24,475	9	237	372	33,919	3	?	?	India, South and Central Africa (6 asylums for lepers), West Indies, South and Cent. America, Australia, Indians, Eskimos.
Neuendettelsau	1886	52,381	404	26	....	....	9	20	2	57	....	37	37	94	16	18	?	1,800	1,837	870	653	133	420	....	....	2	?	24	1,993	...	...	....	New Guinea, Queensland.
Neukirchen	1881	28,440	2,204	34	....	....	....	?	6	?	....	114	114	184	20	37	?	?	2,090	871	78	67	305	15	266	2	35	40	2,043	7	?	27,199	Java, British and German East Africa.
North German	1836	58,039	13,707	26	....	....	3	20	8	57	6	250	256	313	9	177	?	4,923	5,484	448	733	762	448	....	....	1	84	194	7,832	...	...	....	German & British West Africa.
Rhenish	1828	249,537	77,965	166	3	....	16	152	22	359	30	2,536	2,566	2,925	116	654	?	82,936	114,961	22,170	10,087	16,208	22,170	?	40,528	8	303	807	47,831	2	?	68,439	(3 asylums for lepers) South Africa, Dutch East Indies (5), China.
Eight Other Societies.....	170,855	6,797	55	3	59	34	25	176	37	37	213	29	?	?	?	?	?	812	607	812	?	?	72	5,128	1	1	10,000	
Total		1,977,155	472,475	823	15		196	569	352	2,115	197	8,569	8,766	10,881	626	2,834	?	246,690	362,504	60,087	20,754	52,514	54,162	730	75,151	51	1,402	3,172	172,787	23	16	149,496		
2. Switzerland																																		
Basel Society	1815	469,721	116,455	168	5	....	94	145	30	442	54	1,857	1,911	2,353	70	728	?	38,587	29,432	4,490	2,556	3,189	4,490	?	5,138	14	249	759	47,760	8	?	104,304	(1 asylum for lepers), India, China, German (2) and British West Africa.
Mission Romande	1875	58,254	14,817	13	3	....	9	19	14	58	....	103	103	161	13	75	?	?	2,458	2,875	31	39	2,875	?	?	2	54	100	2,982	3	1	20,000	South Africa, Portugal, East Africa.
Total (incl. one other small soc.)		530,988	131,272	181	8	....	107	166	48	510	54	1,960	2,014	2,524	83	803	?	38,587	31,890	7,365	2,587	3,228	7,365	?	5,138	16	303	859	50,742	11	1	124,304	
3. France																																		
Paris Society	1822	127,806	47,762	63	....	....	7	61	25	156	106	1,035	1,141	1,297	48	847	?	9,540	149,823	12,556	2,080	2,622	12,556	?	12,807	7	?	275	30,541	...	...	....	Africa (5), Melanesia (2), Polynesia.
Total (incl. one other small soc.)		130,354	47,762	64	....	....	8	63	27	162	106	1,035	1,141	1,303	49	847	?	9,540	149,847	12,556	2,080	2,622	12,556	?	12,807	7	?	275	30,541	...	...	....
4. Netherlands																																		
Neth. Mennonite Union.....	1847	23,731	7	1	2	?	2	?	?	?	?	7	?	?	?	1,182	?	?	?	?	?	?	1	37	?	?	2	1	23,809	Dutch East Indies (2).
Neth. Missionary Union.....	1858	27,209	3,007	13	....	....	3	?	....	?	....	76	76	102	10	20	?	1,328	1,251	?	38	92	?	1	?	1	33	30	1,725	5	1	34,351	Dutch East Indies.
Netherland Society	1797	49,497	?	20	....	1	8	?	5	?	....	135	135	185	14	123	?	16,651	?	?	471	663	?	18	1,555	3	80	126	10,292	1	2	?	Dutch East Indies (3).
Utrecht Union	1859	47,687	?	18	....	....	....	?	....	?	....	98	98	128	17	109	?	?	8,317	?	187	444	?	....	....	....	....	84	3,441	2	...	?	Dutch East Indies (2), Dutch New Guinea.
Four Other Societies.....	....	11,144	.....	22	4	....	3	?	3	?	....	83	83	130	7	34	?	1,137	1,370	500	230	....	?	....	....	?	?	41	1,895	6	...	44,595	
Total		159,268	3,007	80	5	1	16	15	10	171	....	412	412	583	55	296	?	19,116	12,120	600	967	1,199	?	19	1,555	5	150	293	17,807	16	4	102,755	
5. Belgium																																		
Belgian Soc. for Prot. Miss. in Kongo	1910	4,310	.....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	The Miss. is prepared in the Belgian Kongo.
Total		4,310	.....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
6. Scandinavia																																		
Danish Society	1821	125,370	?	32	5	1	....	25	20	83	6	227	233	316	18	27	6	937	1,329	?	163	100	?	5	?	....	....	62	2,599	1	2	83,673	India, China.

EDITORIALS

A WONDERFUL MISSIONARY

THERE is one missionary that can endure all kinds of hardship without complaint; that can go into all sorts of climate without danger of suffering from cold or sunstroke; that can live without three meals a day, that wears only one suit of clothes and requires no costly house or retinue of servants. This missionary always speaks the truth, is never vexed when abused by enemies, and never becomes confused when contradicted in argument. This missionary has found the way into many closed lands and into homes whose doors are shut to other messengers of the Gospel. Thousands of every land and nation have heard the truth spoken in their own tongue by this unique witness, and hearing have believed in God and in His Son Jesus Christ. This missionary is the Bible.

Many of the same wonderful characteristics and opportunities are possessed by the printed pages of Christian literature. Many a man who would refuse to listen to a living preacher will have his curiosity awakened by a book or tract, and before he knows it the truth has taken root in his mind. Many districts and homes that are closed to the missionary may be reached by the printed page, at times even the enemies of Christ being the distributing agents.

This is true especially in Mohammedan lands and among Arabic-speaking Moslems. They are peculiarly a literary people, and have great respect for learning and literature. The sacred language of the Koran is revered, and is spoken or read by educated Moslems the world over. There is, therefore, a wonderful opportunity to reach these "unreachables" through Christian literature, printed in the Arabic language and style. The pages sent out from the Nile Mission Press, at Cairo, find

their way not only into the homes of thousands in North Africa and Turkey, but into Central and South Africa, Arabia, Persia, Turkestan, India, China, Malaysia, and other lands.

The Nile Mission Press is conducted in Cairo under the auspices of an interdenominational committee, and cooperates with the mission boards in various lands by supplying Arabic Christian literature to their missionaries. The challenge that "the Arabic language can not be Christianized" awakens the loyalty and zeal of every true Christian and leads us all, like Dr. Zwemer, to set our teeth, clench our hands, utter a prayer to Almighty God, and determine that with His help *it shall be Christianized* and shall be used as a means of evangelizing the Moslem world.*

CONTINENTAL MISSIONARY STATISTICS

OUR missionary statistics for the Continental societies have been gathered and tabulated with great care this year by Pastor Berlin of Germany. This is a difficult task, as these societies do not keep their records or make their returns on the same basis as that adopted by Foreign Mission Boards of North America. They have never agreed upon any uniform scheme among themselves, and some of the larger societies even use different methods of tabulation for their different fields. Many societies do not differentiate between male and female missionaries or between married and single women. The Scandinavians, and some others,

* There is an American Committee of the Nile Mission Press, which includes Dr. Robert E. Speer, Dr. James L. Barton, Dr. Charles R. Watson, Dr. Frank Mason North, and others. Contributions for the building and equipment, for new publications, for colporteurs or for the general fund may be sent to Mrs. James M. Montgomery, secretary of the New York Committee of the Nile Mission Press, P. O. Box 888, New York City. Make checks payable to Mrs. E. E. Olcott, treasurer.

do not distinguish between ordained and unordained men. The returns do not indicate organized churches, and some do not separate stations and out-stations. There are no figures for adherents who are not church-members, but our tables count catechumens in this class. Sunday-school statistics are very imperfect, and the same is true of medical returns. The result of this effort to present tabulated returns is to convince us more than ever of the need for some agreement among continental societies.

Many things, may, however, be learned from a study of these statistics. The largest society is the Moravian, and the next are the Rhenish and Berlin Societies. The Norwegian Society has about the same income as these last two. All European missions together receive a little over one-fourth the income reported by America and one-third that of British societies. There is, however, an increase of about \$100,000 over last year's report. The proportion of foreign missionaries supported is about the same as that sent from Great Britain, but much greater than from America. The same is true in respect to native workers. In other words, American societies pay higher salaries and spend more in proportion to the workers employed than do continental societies. These last also report a larger ratio of converts added last year to the missionaries employed and the money spent than either by Great Britain or America. Evidently English-speaking missionaries have something to learn in economy and efficiency from their continental brethren.

MISSIONS AND THE SECOND COMING

MISSIONARIES and evangelists are generally convinced that the Bible teaches the "pre-millennial second coming of Jesus Christ." This is due, in part, to the fact that they are more concerned with the prac-

tical interpretation of the prophecies uttered by Jesus and His apostles than they are with efforts to form a system of theology. They are also influenced by their appreciation of the tremendous task before the Church in winning the world to Christ at the present rate of progress. The forces of evil are so many and so strong and insistent, and the forces for God are so scattered, and often so half-hearted, that it seems impossible to do more than gather out a Church from the world unless Christ Himself returns in power to direct His forces and assure His followers of conquest.

It is for these, among other reasons, that the missionary forces at home and abroad are interested in the recent "International Prophetic Conference," held at the Moody Church in the city of Chicago. Over 2,500 people attended the meetings. It was a union conference with representatives of many different branches of the Church of Christ, from twenty-nine different states and nine provinces of North America.

The convention brought the profound conviction that it is the duty of every man and woman who believes in the second coming of Christ to proclaim it. Every speaker who touched the question was outspoken in his convictions of the necessity of standing for this truth.

The addresses delivered will be obtainable in the book that is to be printed. The Holy Spirit of God still shows the same powerful working in the hearts of men as of old, and there are still many whole-hearted and true witnesses to the truth. Many there are who believe in the infallibility of God's Word, and who loyally testify to faith in the Divine Christ, the Redeemer of mankind, the only Hope of the world.

The belief, as declared by Paul and Peter, that our Lord may soon return to establish His Kingdom, is a powerful stimulus to faithful service, and opens a new door of hope for the salvation of the world.

WORLD-WIDE MISSIONARY NEWS

SIAM, TIBET, AND MALAYSIA

A Siamese Parish

REV. J. A. EAKIN, missionary of the Presbyterian Church in the United States, writes: "My parish covers four provinces—Petchaburi, Shumpon, Pranburi, and Langsuan. It is about as large as the State of Connecticut. In this territory I have toured in all but the province of Langsuan, where I expect to go this year, after the close of the rainy season. In this parish, my touring work has developed 46 groups of profest believers, numbering to date 613 souls. Most of these have made their formal avowal of faith in Christ, and acceptance of Him as their personal Savior and Lord, in the presence of their neighbors, pledging themselves to forsake their old faith, and try to live the Christian life. Others have been enrolled by Siamese evangelists as col-porteurs, with much previous instructions. I mean to prepare two separate lists as soon as I have sufficient information. You will understand that I am the only missionary responsible for the training of these groups, tho I am ably assisted by my wife, who often tours with me."

College Students in Siam

REV. W. G. McCLURE, Bangkok Christian College, writes:

"In the schoolroom every boy is carrying on his studies in two languages, and having nearly everything in English in the higher grades. Their eagerness for an education is astonishing.

"I want to disabuse the minds of any who may think of the oriental boy as lazy and uninterested in the active sports that interest home boys. If you could see the activity displayed here during the football sea-

son, you would have a different opinion. You would also find no mean rivals in a Siamese football team, if you would play their game.

"An interesting feature of the school work is our bi-weekly literary society. Few schools here have anything of the kind, and it gives a training that they very much need. Oratory is a new and rare thing among the Siamese, tho they are naturally easy speakers.

"Just now we are making a venture also in the line of school journalism. In June we issued the first number of *The College News*."

Work for Lepers in Siam

IT is a very unusual event to have two Presbyterian churches, each with 100 members, organized and near each other, on the same day in one city. This is what occurred one day last June in Chiangmai, Siam. The explanation is that one of these churches is composed wholly of lepers, at the newly opened asylum on the leper island. These unfortunates had come to find a home and physical comforts, and have also found there the most precious of all things, a refuge in Jesus the Savior of all men.

In this leper church of 101 adults and 4 untainted children of leper parents, 26 adults and 2 children were baptized on the day of the organization of the church. Surely, all who have helped the Mission to Lepers to establish and maintain the leper asylum have great reason to rejoice that God has so abundantly blest their gifts not only in giving comfort to the outcast but also in bringing him into the household of our Father.

During the past five years 139 lepers in all have been received, and on the opening day there were an

even 100 in the asylum. The cost for the keep of one leper is about \$27 (gold). The funds for maintenance are contributed principally by "The Mission to Lepers in India and the East," and the missionaries are supported by the American Presbyterian Church (North). The Siamese Government and friends of the work in Chiengmai have also given valuable support.

The Needs of a Great City

THE city of Singapore, the chief seaport of southeastern Asia and the second port in importance in all the Far East, has Methodist congregations of English people, Malays, Tamils, Fuchau Chinese and Hakka Chinese. But the accommodations for the Tamil and Chinese work are a discredit to Methodism. The upper room of a schoolhouse is used as a Tamil church in a city where there are 35,000 of that race. There are said to be 150,000 Chinese in the city, but the Methodist Church comprises a space of fifteen feet square. Better facilities for ministering to the religious needs of these peoples can not be provided without financial help from America.

Tibetan Notions of European Idolatry

ONE of the Moravian missionaries on the borders of Chinese Tibet protests against a custom of European merchants which is bearing evil fruit in an unexpected quarter. He says: "Many merchants ornament their packages of wares designed for India with colored pictures of Indian deities. These may be considered in the light of mere trademarks, but when the goods are brought into Tibet, the inhabitants look upon these pictures as idols, and they are often put with the sacred things in Buddhist monasteries. I have seen them placed in the houses of the people with the household gods; and I have been most confidently assured at different times and places that the Europeans worship these gods. Of course, I have endeavored to explain,

but I could get no hearing. The very fact of printing pictures of these deities seemed to them conclusive evidence against the missionary's teaching of the one invisible God. I wish Christians would protest against what is leading the people astray, nor rest till the mischievous custom is abolished."

INDIA

Hindu Alarm at the Mass Movements

IT is evident that the leaders of Hinduism are alarmed over the great movements among the lower classes toward Christianity. Indifference has been replaced by anxiety and counter efforts. Recently the Mission to the Deprest Classes, a non-Christian organization, had a meeting in Karachi in which there were representatives from all parts of the country. The chairman referred to the matter as a "question of national importance—not a question of charity or good-will, but of national self-preservation." Calling upon his fellowmen to join in the work of elevating the deprest classes, he said:

"Whoever engages in it elevates his own soul and works for his salvation." This represents a shrewd effort to give the work a religious sanction. He pleaded for "free association (*i.e.*, of the higher classes) with the deprest classes." From all parts of the land missionaries can send incidents illustrating the new effort on the part of advanced Hindus to ameliorate the social condition of the lower classes with a view to saving them to the general body of those who are called Hindus. Active opposition to Christianity, which is doing such remarkable work for these classes, is the order of the day. This opposition is becoming more organized, and if Christianity realizes what this means, she will lose no time in more thoroughly organizing and pushing this kind of work in this day of great opportunity.—BRENTON T. BADLEY, in *Men and Missions*.

What Christians Suffer in India

AN American missionary has been calling special attention to the malignity with which Christian converts are treated by heathen neighbors in India. Among other experiences, he describes native Christians appealing to him: "‘Please help us to get water.’ It was three o’clock, and the heat was terrible. Yet these people, right in sight of fresh water, were refused it, and could get it only from a filthy tank. Christians are often barred from pasturing their goats in the common pasture-ground, so that they have been obliged to sell their stock for an inconsiderable sum. When asked if they retaliated, they replied: ‘No. Christ teaches us to endure.’”

A Woman's Club in Lahore

AS long ago as 1902 "purdah parties" were held in Lahore. These are social gatherings participated in by Mohammedan ladies, who live behind the purdah (the Urdu word for "curtain"), as well as by those of other faiths. These prepared the way for a more formal organization, the Purdah Club, which has accomplished much in bringing together high-caste Hindu, Moslem, Parsee, and Christian women.

This Purdah club was founded in 1906, and its life has been one of steady progress. Every element of eligible society is represented on its executive committee, which includes four Mohammedan, four Parsee, four Indian Christian, and four Western women. From the outset, the club has been distinctly social in character. Its meetings are held each month in some member's garden, which is made to conform to the strictest rules of purdah by the use of a high, portable canvas wall enclosure which no man's eye has ever pierced. Here the ladies of Lahore mingle freely in social intercourse. Games, music, lectures or talks on practical topics supplement chat and refreshments.

So popular has this unique club

become that its influence has spread to other cities of India, where similar clubs have been started. It is transforming social life in Lahore. It has already changed many conditions, opened many doors of opportunity, and stimulated education; and it has proved how strong is the bond between all women, Eastern and Western alike.

One Man Wins Hundreds

THE people of the deprest classes in Central India, among whom such remarkable mass movements toward Christianity have taken place, live by themselves in villages, with some specially forceful personality as their "chaudhari," or head man. Last year one of these chaudhari, who had been helping the Christward movement in his own and other nearby villages, was so bitterly persecuted that he felt it necessary to leave his house, built with the savings of years, and flee with his family to a distant village. Some time afterward, the missionary, Rev. S. Wilson, of the American Methodist Mission, learned that there were a multitude in the new village to which this man had gone, and in surrounding villages, who were asking for Christian teaching and baptism. A worker was sent to inquire, and returned with a petition from more than 600 village people asking Mr. Wilson for a Christian teacher to instruct them for effective Christian life.

A "Twice-Born" Brahmin Priest

A YOUNG Brahmin, Jaiwant, had been a priest for five years in the largest temple of Brindaban. During a heathen festival, or "mela," in that city, a few months ago, he overheard the priests planning to drive all Christian preachers out of the "mela," and to throw dust over the district superintendent. He saw the dust thrown, but much to his surprise noted also that the Christians could not be driven out. Jaiwant remained to hear the Gospel songs, and the spirit of Christ en-

tered his heart. He spent that whole night reading John's Gospel, and early next morning left the temple and the worship of Krishna.

He found Miss Bonnerjee, who prayed with him and taught him more about Christianity. A few days later, while the missionaries were holding a conference in Brindaban, Jaiwant came to them, took off his sacred thread, and asked to have his sacred lock cut off. Miss Bonnerjee cut it very slowly, that he might have a last chance to change his mind. But he sat motionless until the very last hair had been cut. Then he was free! He came into the Muttra training school, and it seemed as if he had entered at once into the sort of Christian experience that others take years to acquire. His testimony, given before Hindus and Mohammedans, is clear and definite.

CHINA

Confucianism and the Republic

IN the situation in China to-day the most significant thing is not that the President and his council adopted the bill prescribing a religious ceremonial for the head of the nation, but that his identification with such a religious ceremonial should occasion any discussion in Chinese circles. Until the establishment of the republic, Confucianism was the state religion of China, the emperor himself being the head of the faith, and its services and maintenance a charge upon the public revenues. The fact that the present action has been deemed necessary is but another way of saying that a great change has taken place in the status of Confucianism in China, and it is not the historic form of Confucianism as it prevailed previous to the republic which is embodied in the present bill, but a modified and somewhat denatured form of it. The deifying of dead emperors is discontinued, and this is a fact which will influence the Chinese view of dead ancestors. Confucianism is not, in reality, the

established state religion, but the President is authorized to worship at the Temple of Heaven in behalf of the people.

Two things seem to have determined the council of state to agree to the President's bill. The first, the alarming symptoms of moral decline notable throughout the country for the last two years, due to the discarding of ancient rites and customs, no substitute with moral and religious uplift in it appearing to take their place; and, second, the statement from the chairman of the council that the ceremonial proposed was to be regarded as purely political.—*The Christian Advocate*.

Christian Education for Shanghai

A WEALTHY Chinese of Shanghai, Mr. Chi Chen Nieh, has just made a generous gift of land to be used as the site for a boys' school. There are already two public schools for the native youths of this city, under control of the Municipal Council. This gift is especially significant because moral teaching is made a primary condition. To quote Mr. Chi's own words: "I desire that mind, body, and spirit shall receive education. Not only should pupils study Chinese and Western literature to develop the mind, and play games to develop the body, but they should also have moral instruction. The morality taught in the Christian religion is considered the highest form of ethics and I desire that the pupils may have an opportunity to obtain a knowledge of this subject and of Biblical literature, together with the principles and literature of Confucian philosophy. I am greatly impressed with the lack of all moral training in the education of Chinese youths. This training can not be supplied by the parents, as they themselves have never received it. I would urge that manual and industrial instruction be made a part of the school curriculum. This city is fast becoming an industrial center of

the first order, and the boys in our schools should be prepared to meet all demands upon them."

The Y. M. C. A. in Shanghai

A GIFT of £10,000, by a friend in Cleveland, Ohio, makes possible a great extension of Y. M. C. A. work in Shanghai. A fine building of five floors will be erected for the use of 2,000 boys. The present building is taxed to its utmost limits.

China's President

AFTER a personal acquaintance of 25 years, a Methodist missionary from Peking says: "I believe that Yuan dissolved the Chinese Assembly and the District Councils simply as an initial step toward the defeat of the rebels. I think that he has no desire whatsoever to re-establish the dynasty. His motives appear to have been grossly misinterpreted in America. Thoroughly understanding the temper of the Chinese people, without doubt he is well qualified to minister to their best interests."

Rev. A. Somerby, of the English Baptist mission in Shansi, has been appointed tutor to the sons of Yuan Shih Kai. Mr. Somerby will still be free to serve the missionary cause to a considerable extent in a literary capacity. Yuan's three sons are at present at a college in Cheltenham, England, and a portrait in one of the papers showed them wearing mortarboards!

Official Support for Missionary Work

T. K. SHU, an official of the Chusan Islands off the coast of China, ordered posted the following proclamation on the advent of an American missionary:

"Mr. Hylbert, an American missionary, together with all the Christians in Dae San, wishes to hold special Christian services in Tong So Koh during the month of May. Christianity teaches men about Jesus Christ and leads all men to worship the only true God. This new doc-

trine has done much to help the Chinese people to a better life and greater liberty. China is a republic now. She owes much of her powers and freedom to Christian teaching. Therefore, Christianity should be gladly heard, greatly honored, and highly protected. This is the great fishing season. Men are numerous. They come from all parts. Among them may be some foolish persons who do not observe our customs. There may even be some who would be impolite enough to try to disturb these meetings. If there should be any such they will be arrested and severely punished. You, the local officers and gentry, are earnestly requested to attend these meetings in order to report any misconduct."

On landing Mr. Hylbert was invited to a feast at the house of a mandarin where he met all the mandarins of the islands, including the chief official.—*Record of Christian Work.*

JAPAN—KOREA

Changes in 40 Years

"LOOKING backward for the past 40 years I am deeply grateful to God for the miraculous changes that have come over this country, and I am looking forward with renewed hopes to seeing still greater things being accomplished in the cause of Christianity in Japan." This is the keynote of an interesting address which Bishop Harris of the Methodist Church recently delivered in eloquent Japanese in the Tokio Union Church. "Forty or fifty years ago," he said, "the hearts of the Japanese were closed to Christianity. Those who came to church were not seeking the salvation of their souls, but were deeply concerned in the salvation of Japan from what they feared were the evil influences of the Christian religion. They studied the Gospel in order that they might devise some means of checking its spread in this country. However, during the past 40 years all this has changed, and now all doors are open

to Christian propaganda. Every Japanese, from Emperor down to a humble country villager, respects Christianity, which has not only come to stay but has become a great force in this land. The Japanese constitution makes no discrimination against Christianity, which is given the same freedom as other religions. Christian workers are free to travel everywhere and spread the Gospel. The Japanese Christians are now identified with the world's Christianity. During the coming year, a number of great world's Christian conferences will be held in Japan."

Japanese Prayer for a Church in Korea

JAPANESE Christians, under the leadership of Judge N. Watanabe, the leading Japanese jurist in Korea, and an elder of the Presbyterian Church, have erected and nearly paid for a new Japanese Christian church at Seoul.

Judge Watanabe, to whose position of influence in the Japanese community in Korea reference has previously been made, writes in touchingly simple fashion in the *Assembly Herald* of the answered prayer for this building in Seoul: "The congregation had been praying for a new church for years, and when the new pastor came, he said: 'We must have our church, and we can have it if we pray earnestly for it and do our best.' It was reported to us that there was land with two brick buildings on sale. The buildings were filthy, being used as a Chinese theater for years, but one of the elders, who was an architect, said they were strongly built and could be repaired.

"Earnest prayers were offered. Appeals were made among church-members. The result was wonderful. Nearly 10,000 yen (\$5,000) was collected among church-members alone, which were less than 100; not in cash, indeed, but in promises to pay in instalments which are almost as good as cash—a fact, I believe, unknown in Japan's church

history. The owner was found to be a Chinese Christian architect, who not only reduced the price considerably, but undertook the work of altering the buildings, and he did his work so admirably that, when it was done, we could not believe our eyes. In the place of the Chinese theater, the filthiest, the dirtiest den of all immoral pleasures, there stood a fine house of God. It turned out to be one far better than we had ever dreamed to have. It was of brick, whereas we had intended to have one built of wood. The meeting-room was large enough to seat 700 persons. Another building in the compound, also of brick, was fixt, and it made a fine residence for our pastor. This was what we never had expected to have. God proved Himself kinder than we hoped for."

Wanted: A Spiritual Commodore Perry

A JAPANESE statesman, Mr. I. Tagawa, Vice-Mayor of Tokyo and an elder in the Presbyterian Church, made a remarkable address in Japanese at a meeting of the Presbyterian Foreign Board in New York not long ago. From the translation we quote:

"Japanese can not understand how I can be a politician and a Christian at the same time. Japanese coming to the United States return to Japan having the impression that the United States is not Christian in the real sense; that there is some real Christianity, together with a very much larger admixture of materialism. Japan is still longing for something higher and better. This is the present tendency. You knocked and knocked for many years at the doors of Japan; at last, when Commodore Perry knocked she opened her doors and your material life came in. Japan is grateful to the United States. This is a picture of the condition of the Japanese mind toward Christianity to-day. Send us a spiritual Commodore Perry who shall knock and persistently knock until the door of Japan's soul shall

be opened. This will be very difficult since all education is now divorced from religion. The universities are all indifferent to religion. My heartfelt longing for Japan is that the spiritual door may be opened."—*Assembly Herald*.

Korean Women to the Fore

SPEAKING of a service held in Seoul for all the Christian women of the city, one Bible woman said: "Oh, I just sat there so happy! I thanked first God and then the missionaries; for there was a Korean woman presiding like a bishop; Korean women read the Bible; Korean women sang; Korean women played the organ; Korean women prayed; and Korean women preached. I thanked God over and over again that afternoon for the privilege He is giving the womanhood of Korea."

Japanese Report of Religion in Korea

ACCORDING to the latest official statistics of the general Government, the Japanese in Chosen belong to three religions, respectively: Shintoism, Buddhism, and Christianity.

Seven Shinto sects are represented: Shinri, Tenri, Shinshu, Konko, Taisha, Ontake, and Maruyama. The number of the Shintoists is 13,301, and they have 30 places of worship. Among the sects Tenrikyo is the most aggressive, and therefore has the largest number of adherents. Of the Japanese 82,987 are Buddhists, and they have 187 temples. Among them are seven sects: Sodo, Rinsai, Jodo, Shingon, Nichirem, and Shingi-shinglon. The Shin sect has the most adherents.

The profest Christians among the Japanese number 1,801, and they have 26 churches and chapels. They belong to the Nippon Christian Church, the Japanese Methodist Church, the Keijo Christ Church, the Seoul Y. M. C. A., the Japanese Kumiiai Church, and the Japanese branch of the Church of England.

Religious propaganda among the Japanese in Chosen is said to be very successful. The Christian Mission among the Koreans, through foreign missionaries, has also had good results. The entire mission has 273,601 believers and 2,245 churches and chapels. The largest number of adherents has the French-Catholic Mission, *viz.*, 122,323; next comes the American Presbyterian mission with 75,673 believers.—*Deutsche Japanpost*.

MOSLEM LANDS

Moslem Views of Prayer

A STRIKING illustration of the Mohammedan idea of prayer is given in *Der Christliche Orient*: "Some weeks ago a Moslem brought his sick son from the *vilayet* of Bitlis to Dr. Vischer of the German hospital. The lad had a diseased knee which proved to be attacked by tuberculosis. It had already stiffened, and was so bent that the boy could not walk on it. The doctor proposed an operation, so that even if the leg could not ultimately be bent it might be straightened so as to be serviceable for walking. The father turned pale, and said: 'What good will it do the boy if he can not bend or stretch it? He would then be unable to pray all his life! It were better that he die.'

"The Moslem patient is sadly situated. As soon as he is in bed he is unable to go through his prayers, for these demand that his face, hands, and feet be first washed. Then he must be able to stand, but this is impossible for a man with a fractured leg. He must touch the ground with his forehead, bending his knees in a way which many patients are unable to do. The sick Moslem, therefore, is shut out from prayer. This is why a pious Mohammedan father would rather see his son dead than incapacitated from that prayer in which many Moslems find their comfort and satisfaction.

"The converted Moslem *mollah*, Mr. Awetaranian, affirms that he

knows of no prayer among Moslems apart from bodily movements. A prayer of the heart alone is not known to them."

The Hebrew Language in Palestine

AT a recent meeting of the Palestine Society, the chief rabbi said that "Palestine is a vast Ghetto, the Jewish population of which is at least ten times what it was one hundred years back. The natives speak Arabic, and in the past few generations there has been an immigration of people all speaking different languages. But the Jews of Palestine can neither adopt German nor Arabic, they have to adopt their own language—Hebrew—with which every Jew in Palestine has some speaking acquaintance. One of the leading medical men in Palestine left with him copies of speeches made to the nursing staff, etc., and which were all delivered in pure Hebrew. It is true there are only 50,000 Hebrew-speaking Jews in Palestine, but we should remember the 42,000 who returned from Babylon, created a new Jewish culture, and saved the future of Judaism. Their return proved of infinite significance to all humanity. It is well that we should not despise the day of small beginnings."—*London Christian*.

The Hospital at Urfa

A GATEWAY leads to a small paved courtyard. Here, during the morning, gather the sick, mostly poor people from the towns and villages. Great and small, men and women, Christians and Mohammedans, Armenians, Syrians, Turks, Arabians, Kurds, and Jews sit here on the pavement or lean against the wall. Here is no recognition of religious differences. Suffering has made all equal. Mohammedans may be surprised that they are not preferred before the Christians, but according to his turn each one is allowed to enter the examination room. At the left is the drug store, the domain of Dr. Abraham, who began 17 years

ago as an assistant, and after taking a special course in Beirut, now stands as apothecary at the side of the physician. The number of prescriptions filled here can be seen from the reports of the clinic. During 1913, 8,085 prescriptions were filled, 5,856 of which were paid for, and 2,229 given without money. The entire income of the drug store amounted to 24,151.05 Aleppopiaster (3,579.26 marks).

The activity of the physicians is wonderful. Dr. Visher, with two assistant physicians, performed 1,186 operations, and that in every field of surgery. No other hospital is within five days' journey. A remarkable case was that of a noble woman of the Kurds from Hazru, 19 days' journey beyond the Tigris. Her stomach was very much swollen. Examination brought to light that stomach and liver were well, but that she had gall-stones. It is hardly believable, but no less than 380 gall-stones as large as hazelnuts were removed. Such cases show how indispensable medical work in these parts of the world is, where only the mission cares for the sick.

This old hospital has proved inadequate, and through the influence of the German Embassy a firman (a royal permit) was received for the building of a new hospital, the foundation of which has already been laid.—DR. JOHANNES LEPSIUS, in *Der Christliche Orient*.

AFRICA—NORTH

A Christian University for Moslems

A CHRISTIAN university in Cairo was one of Douglas Thornton's dreams. The same vision has gripped those apostles to Moslems, Dr. S. M. Zwemer and Dr. Charles R. Watson. One of the secretaries of the United Presbyterian Board writes:

"The most effective single instrument of bringing to the multitudes gripped in Islam's leash the white light of Christ's Gospel would be a Christian university in Cairo.

"It must be outstandingly, emphatically, uncompromisingly Christian, and it must be adapted to the needs of Islam and the limitations of Moslem civilization, but when all this is allowed, let it be truly a university."

"The men are there now to enter it. There is a vital growing evangelical Christian community in Egypt now. They need a Christian university that they may be equipped to deliver themselves and to deliver their neighbors who are Moslems from the power of Islam."

"There are Moslems who are listening to the Gospel as they never have done before. There is no place where their sons can be educated and not be positively driven from all religion. Egypt is recognized by the Moslems as the educational center of Islam. There ought to be a Christian university to bring students from China, from India, and from the isles of the sea, to go back with life, with Christ."

"These four facts given below are final reasons:

"First—The men are there to fill it.

"Second—the Christian community is there to give it backing.

"Third—The Moslem mind is open to its message.

"Fourth—The Moslem world gets its message from Cairo.

"To build a Christian university in Cairo is the greatest single opportunity on earth to-day."

WEST AFRICA

More Good News from Elat

REV. F. W. NEAL writes from Efulen:

"At the July communion we had over 3,000 people with us, and at the October communion over 5,000. After communion here I went to Endenge and held communion there. Six hundred were present. Three entered the church and 31 the first-year class. Two weeks ago, while conversing with the head officer of this district, I proposed having meet-

ings for his laborers and prisoners on Sabbath afternoons. He readily assented. We have had two meetings now, one of over 200 and the other over 300. The people were very much afraid when they were called the first time, as they feared lest some one had come to vaccinate them. Our relations with the officer and his assistant have been most pleasant. Yesterday I came back from a hundred-mile trip to get ready for vacation time, when many school boys will be out temporarily to do evangelistic work. I stopt over Sabbath at Moneko, some 24 miles from here, and had an audience of 687."

Heard the Gospel by Accident

A MISSIONARY in the Gaboon region writes that several converts, recently made, declared that they had first heard the Word far up in the bush from a man whom they had never heard of, and who makes no profession of accepting the Gospel himself—that wherever he goes he tells others about it. "Let him that heareth say come." He also tells of a widow woman who had presented a communion service for the use of the church. She earned her living by laundry work, and stipulated that her name should not be made known. When told that there were a few dollars left over of the sum, she said, "Send them to the Bible Society, to send Bibles to some other country."

SOUTH AFRICA

Black and White in South Africa

THE new law, which is designed to separate black and white, will not be carried out for the present. A commission is traveling through South Africa to study the situation and to make proposals as to what districts should be given exclusively to the whites, and what exclusively to the blacks. Yet in some localities the white population has taken upon itself already to drive natives from farms. The resulting hardships

caused the German missionaries to appeal to the Minister President, Louis Botha, who promised to do all in his power to alleviate suffering.

No white man was employed in building the new mission house in Riverdale, which has just been finished. All the work was done by natives, who distinguished themselves through their great ability and good behavior, so that the attention of the whites has been drawn to the fact. A special acknowledgment was made to one of the elders by the authorities.—*Berliner Missionsberichte*.

Funeral of a Zulu King

AN event, significant of the changing times in South Africa, took place on October 25th, at the Nobamba kraal, the historic burial-place of Zulu kings. Then Dinuzulu, the last of the dynasty founded by Chaka, was gathered to his fathers. He was king only in the hearts of the Zulu people, for all semblance of official authority had been taken from him after his trial for sedition in connection with the rebellion of 1906. Since that time he has lived an exile, on a farm provided him by the Government in the Northern Transvaal. Ten thousand Zulus gathered to honor the deposed king at his burial, many coming so far that they fainted with hunger during the ceremonies. The significance of the event from a Christian standpoint is that this great throng, made up largely of heathen Zulus, saw their king buried, at his own request, not according to ancient custom, but by Christian rites, and heard the announcement by the Christian native minister, who conducted the services, that Dinuzulu had professed conversion before his death.

Several months before his death he turned to the Gospel and called the Welian pastor, Ruben Twala, who had often talked to him of the one thing necessary, to hear more of the unknown God. Twala instructed him with good success. Dinuzulu

confessed his sins, asked for baptism, and received peace from God through the grace of Jesus Christ.

The witch doctors and native physicians came to treat him according to heathen custom, but he would not have anything to do with them. He only desired the prayers of the missionary and his teaching. His wish was that he might be buried by Pastor Twala. His last words to the Zulu people was, "I have seen God."

The effect of this testimony is sure to be felt throughout the whole Zululand. The king is dead—he died in the faith of the Lord Jesus Christ, and was buried by a pastor. In every Zulu kraal this event is spoken of, and we may hope that it will work to the end that large numbers of Zulus will turn from their superstition to the living God.—*Berliner Missionsberichte*.

NORTH AMERICA

A Notable Party of Tourists

"WHAT a person sees in a trip around the world depends," says the *Presbyterian Examiner*, "as much upon the observer as upon the observed. People who are indifferent to religion and have never given a dollar to Christian missions can encircle the globe and report missions a dead failure. But a different report will be made by Mrs. John S. Kennedy, who started in March to visit the missions in North Africa, Turkey, and Syria, to which she and her husband have given large sums for years, taking with her her son-in-law, Rev. Dr. A. F. Schauffler, himself of notable missionary ancestry. Mr. Kennedy gave by bequest \$2,000,000 to Robert College on the Bosphorus, and to the Bible House at Constantinople \$10,000. Mr. Kennedy also bequeathed to the Syrian Protestant College at Beirut, Syria, \$25,000. All around the eastern shore of the Mediterranean are Christian institutions Mrs. Kennedy and her husband have founded, or helped, or both. A report from such authori-

ties will be something for which to be grateful, and that it may be well made we are sure, since Dr. and Mrs. A. Woodruff Halsey of the Board of Missions, as well as Dr. and Mrs. J. H. Jowett of the Fifth Avenue Presbyterian Church go with Mrs. Kennedy and Dr. Schauffler as guests."

A Challenge to Baptists

A NUMBER of Baptist volunteers who were in attendance at the Kansas City Convention felt that there was a wide discrepancy between the number of applicants to the Baptist Foreign Mission Board and the amount available in its treasury for sending out missionaries, and with the express purpose of ascertaining the exact facts, organized at the convention for united action. After several weeks of investigation this body of volunteers has issued an open letter to the denomination, from which we quote the following:

To the Northern Baptists of the United States:

We Baptist Volunteers—men and women who are now completing post-graduate courses in preparation for foreign missionary service—wish to put before you a definite proposition, the urgency of which demands immediate attention.

Two outstanding facts call for earnest consideration:

First—More positions are demanding men on the foreign field than there are volunteers ready to fill them.

Second—More volunteers are ready to go out than our Board has the money to send.

Our faith in the ability and readiness of our denomination to rise to the emergency is shown by the fact that we propose to continue soliciting additional volunteers; and we have definitely committed ourselves to the campaign of publicity which this statement inaugurates.

Christian Welcome to Immigrants

THE Committee on Immigrant Work of the Home Missions Council has engaged Rev. J. H. Selden, D.D., for many years pastor at Greenwich, Conn., to act as its representative for the next 12 months in studying the missionary work now

done, and needing to be done, at the various ports of entry on both the Atlantic and Pacific coasts. This feature of our service has had comparatively little attention from the national home missionary organizations, and as a result, while much has been done in the way of extending friendly aid to the arriving immigrant, there has not been the co-ordination of forces, nor the working out of carefully considered plans of effort. Especially is it true that there has been little connection between the work at the port and the immigrant churches scattered over the country.

Dr. Selden will visit the various immigration stations, spending from a week to a month in studying each one, meanwhile having conferences with the various home mission boards North and South, endeavoring to aid them in the discharge of this feature of their obligations.

The Council of Women for Home Missions is cooperating in this undertaking, and will share in furthering Dr. Selden's work.

Clifton Springs Conference

FOR 30 years the International Missionary Union has met once every 12 months for a conference of prayer and study of the conditions in mission fields. Missionaries of evangelical churches, now on furlough or who are under appointment to go, along with all who have served as missionaries and are now compelled to remain at home, are invited to come to the conference. An excellent opportunity is afforded for becoming acquainted with workers from all parts of the world and learning the methods which are used by different missions.

The theme chosen for the gathering this year is "The Gospel of the Prince of Peace in a World in Revolution." The sessions will begin on Wednesday, May 13th, and last through the 19th. Free entertainment is offered to all missionaries or those who have been missionaries.

All inquiries should be addressed to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

All Profits for God

SOMEWHAT over a year ago, Mr. H. Z. Duke, a Baptist of Texas, began to give to the cause of religion the proceeds of his 21 nickel stores. He and his wife agreed with their conscience four years ago to turn the earnings of his stores to the use of Christianity when his savings should amount to \$100,000. He then had \$50,000. Within a year he had \$75,000; within another year his savings were little short of \$100,000. Over a year ago the sum he named was completed, and on the first day of last year he entered upon his covenant. Every penny earned from the candies, the toys, the thousand and one things of a nickel store will be used in Christian work. "These stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught." Mr. Duke is 60, and has been a member of a Baptist church for 25 years. Since his young manhood he has given a tenth of his earnings to Christian work. Perhaps this incident shows why some people are afraid to begin tithing; it may lead to recognition that all we have we hold as stewards of God's bounty.—*Pacific Baptist*.

The Los Angeles Bible Institute

THE progress of the Bible Institute idea in the United States is demonstrated by the splendid buildings being erected at Los Angeles for the Institute activities in which Dr. Torrey is, and will be, actively engaged.

The Los Angeles building is a fire-proof structure which, says a local newspaper, will be, when finished, "the largest and most imposing edifice devoted strictly to religious instruction in the world. It will be and bids fair to remain one of the structural and architectural marvels of the Coast. One of the most notable

features of the building will be its huge auditorium."

This new home of the Bible Institute will in reality be three separate buildings—a central auditorium portion and two 13-story wings, the three sections being joined by corridor "webs." From the front, the Institute will present the appearance of a single large building. Considered as one structure, it will have a greater floor space than any other building in Los Angeles.

Church Union in Canada

THE Church Union Committee of the Presbyterian Church in Canada held a meeting in Toronto, at which it was decided by a vote of 31 to 8 to proceed with the proposed merger of the Presbyterian, the Methodist, and the Congregational churches of the Dominion. It was agreed to ask for an additional article to the creed on the subject of prayer, and some slight modifications of the plan for settling pastors. As a preparation for the further discussion of the subject the committee requested the other denominations to assist in making a general national survey of the religious conditions in Canada. It is believed that the results of this survey will show a great over-churching in many communities, and it will not be surprising if it also shows great under-churching in many others. A minority in the Church is fighting all plans for this union, and have threatened a resort to the civil courts to prevent the union being brought about.

Canada Home Missions Conference

NEARLY 60 delegates, representing every Presbytery in Canada, met in the Christian Synagog, Toronto (March 17-20).

Dr. Andrew S. Grant, the general superintendent of Home Missions, showed a remarkable grasp of every one of the 1,200 fields under his care. The 10 district superintendents who reported have saved for the Church no less than \$100,000 a year by

their study of the fields and by their accurate and able business methods.

The total expenditure of the past year amounted to \$475,000, while the budget for 1914 is \$700,000, and they will ask the Assembly for \$800,000 for 1915. Five hundred men were appointed to different stations for summer months or for regular work. Over 30 men are now engaged in mission work among foreigners alone, and the Home Mission Board has decided to endeavor to work among foreigners in communities.

In the words of the general superintendent, "*The final solution of the problem, however, is a united Protestant Canadian Church.*"

A Christian Ambassador from Japan

REV. SIDNEY L. GULICK is now speaking in leading cities of America in the interests of a better understanding between America and Japan, that shall ward off all possibility of warfare and unite the two nations more strongly than ever before in the pursuit of worthy common aims. Dr. Gulick speaks, not simply out of a personal experience in Japan of over a quarter of a century, but in a sense as the representative of the Christian sentiment of the country, both that of foreign missionaries laboring there and of the native churches. He came to this country on a furlough less than a year ago, when excitement was intense in California, and, since his arrival, in one way and another has sought to allay the heat of controversy and to induce, not only Californians, but Americans as a whole, to understand the issues at stake, to realize the strength and the justice of the feeling in the Orient which protests against discrimination in the treatment of immigrants, as well as to put forward the Christian method of solving, not only the perplexing Japanese problem, but of averting the dreaded Yellow Peril.

A Great Church in Hawaii

CENTRAL Union Church of Honolulu has to-day 1,109 members and is supporting five foreign missionaries, three in Micronesia and two in Peking. The first American missionaries went to Hawaii 90 years ago.

LATIN AMERICA

Revolutionists in Mexico Demand Bibles

REV. ALDEN B. CASE of Hermosillo, Sonora, Mexico, finding his church and school work largely broken up, turned to the revolutionists as a field of missionary endeavor. This is his story:

"This is my third day at the Constitutionalist camp of some 3,000 soldiers. As they are for an indefinite period in camp, hundreds of Indians, as well as other soldiers, have their families with them. The population of the camp is about 6,000; all except a few officers live in picturesque structures of poles and brush. I brought what seemed to be an abundant supply of Scriptures and other literature for the three days of my visit, but by noon yesterday everything was gone. The general in command, to whom I explained my mission on arrival, very cordially gave me the freedom of the camp. Another officer, a Christian, took me to his quarters, where I am staying. Of the 150 copies of New Testaments and Gospels sold, the larger part was taken by the Indians, who showed great interest in the selections read to them. A surprising number of these Mayos are able to read the Spanish, tho poorly. I plan to come back here soon, and to visit as many other encampments as I can, for I have never seen so great an opportunity for sowing the seed of the Kingdom."

A New Day in South America

A NEW day has come to Brazil, Argentina and Chile, the three foremost countries of South America, and it is a day of new life for our mission and missionary enter-

prises. The millions already in these rich and productive lands are every month added to by thousands of immigrants from Europe and Asia. Towns and large cities are fast building up. Buenos Ayres to-day has 1,400,000 souls, and Rio Janeiro 1,000,000, while Montevideo has 300,000, Sao Paulo 400,000, Bahia 300,000, and Rosario 300,000. Education is becoming more widespread, large Government institutions are being built up and fostered for general as well as technical and professional instruction. The Evangelical denominations at work in South America are beginning to build up first-class schools and colleges in the countries occupied, and these schools are patronized by the best classes of Brazilians, Argentines, and Chilians. In Brazil, the Baptists have four educational centers, where they are laying the foundations for great institutions of learning—Christian and evangelical in the real sense—for the future. All of these schools are well patronized by some of the very best Brazilian families, and in them the principles of evangelical Christianity are openly and positively inculcated every day.

EUROPE—GREAT BRITAIN

From Debt to Surplus

THE Church Missionary Society had, a few months ago, a debt of \$350,000, the accumulation of several years' deficits. A special meeting was held for prayer and conference, at which individual gifts for lifting the debt were received amounting to \$500,000. After liquidating its debt the society plans to devote the greater part of the \$150,000 surplus to enlarging and strengthening its work in China.

The London Jews' Society

THE British Society for the Propagation of the Gospel Among the Jews continues to carry on her aggressive work among the Jews in England, Russia, Germany, and some parts of Turkey, and the reports of

her missionaries are full of encouragement, especially from Russia and Germany.

One of her missionaries, Rev. N. Kameron, of Vienna, reports that in the year 1913 he alone baptized, in Vienna, 42 Jewish converts.

The general secretary, Rev. Isaac Levinson, seems to possess the true vision, and under his able leadership all his missionary brethren are working in wonderful harmony, and it is no wonder that God is blessing them.

Barbican Mission to the Jews

THE Barbican Mission to the Jews, London, England, recently celebrated its twenty-fourth anniversary, when the venerable president, Prebendary H. W. Webb-Peploe, M.A., announced that he alone had had the great joy of baptizing, in connection with this mission, 94 Jewish converts.

It is indeed wonderful what God hath wrought in this mission under the able and energetic leadership of Rev. T. C. Lipshytz. Fifteen years ago the work was carried on in an unprepossessing hired house—now they occupy their own building, free of debt, and it is perhaps one of the best equipped mission houses in the London ghetto thoroughfare, White-chapel Road. Its chapel is the finest we know of in England. Next to the chapel is an open space, with an open-air pulpit, where aggressive work is carried on during the summer months. There is a free medical dispensary in connection with the mission house. Besides, there is a home for enquirers in one of the suburbs of London, where intelligent, earnest young men have the opportunity of getting acquainted with the knowledge of Christ Jesus. There is also a home for women and children.

Besides the regular aggressive work carried on in the mission house, there is also itinerant work carried on at home and abroad, and untold good has resulted, and many

in Israel have found Him of whom Moses and the prophets spake.

THE CONTINENT

The Story of a French Tract

A YOUNG Frenchman, who had been wounded at the siege of Saint Quentin, was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a sister of mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe—for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

New Waldensian Church at Rome

THE large and costly church which Mrs. John S. Kennedy of New York built to give the Waldensians a substantial and permanent footing in the city of Rome, was dedicated on Sunday, February 8th, with a very solemn service of praise and joy. Entering into this splendid building in the capital city of their united nation was an event of such tremendous significance and cheer to the Waldensian Church that the pastors and strong laymen of the fellowship came from all over Italy to attend the services, making the dedication day a literal jubilee of victory for the Waldensian people. The American ambassador at Rome, Thomas Nelson Page, and several other diplomats, also honored the occasion with their presence. Mrs. Kennedy has directed that the church

shall be maintained as a memorial to her father, the late Cornelius Baker. A bronze tablet put up on its walls commemorates the names of Mr. Baker and of his daughter, the donor.

A New Methodist College

A CABLE from Rome, received at the Methodist headquarters, New York, states that Dr. Bertrand M. Tipple had that day purchased land for a new college. Acting as agent of the Methodist Board, Doctor Tipple secured six acres at the southern end of Monte Mario, one of the most beautiful locations near the city. Upon this site is to be erected a college for boys and young men. Altho primarily for secular education, the religious motive will not be lacking. No religious discrimination, however, is to be allowed. The purchase price of the land approximates \$50,000. In addition to this sum the Board expects to raise \$100,000 for the college buildings. This college will complete the educational system of the Methodist Episcopal Church in Rome, which includes Reeder Theological Seminary and Crandon Hall for Girls, the latter under control of the Woman's Foreign Missionary Society.

The Protestants of Greece

MANY years ago the American Board began its missionary work in Greece, but the opposition of the Orthodox Church led to the abandonment of the work, and in 1886 the Southern Presbyterian Church also withdrew. The foundations of a native evangelical church had been laid, and its growth has been chiefly due to one wise, consecrated man, Dr. Kalopothakes, who has well been called "the modern apostle of the Gospel in Greece." His death was a very real grief to all classes of his countrymen, and a crushing blow to the Protestant believers throughout Greece.

The little bands of evangelical Christians are bravely striving to press forward. But, weakened still

further, both in personnel and in resources, by the recent war, they have greater demands made upon them and larger opportunities opened from the same source.

Mr. Demetrius Kalopothakes writes of this: "The large increase of territory, which must in any case fall to the share of Greece, will bring under Greek rule hundreds of thousands of Mussulmans, whose faith in Islam must be rudely shaken by the collapse of the Ottoman power. A large section of these Mussulmans will doubtless embrace Christianity, and evangelical Christianity stands much nearer to their ideas than do the externals, rites, pictures, etc., with which the Greek Orthodox Church has overlaid the Christian religion, and which are in reality abhorrent to the Mohammedan mind."—*Record of Christian Work*.

Missionary Preparation in Vacation

THE Board of Study for Preparation of Missionaries, which conducted successful vacation courses in the summers of 1912 and 1913, now offers a vacation course for missionary preparation, to be held at Oxford from the first to the twenty-ninth of August, 1914. It will include lectures and discussion classes on missionary history and methods, the religions of the mission field, phonetics as a basis of language study, outline of educational methods for missionaries, together with opportunities for personal intercourse and public lectures on subjects of general missionary interest, and will be open to both men and women.

MISCELLANEOUS

A Business Man's View of Missions

AN English manufacturer in the Midlands was showing a lady over his factory of which he had reason to be proud. The building was substantial, the machinery up to date, and the output of manufactured goods was growing greater year by year.

The lady had called to plead for his interest in foreign missions, but he

had smilingly put aside her persuasive pleadings. A business man, he said, had no business with foreign missions. Besides, he did already subscribe to foreign missions—5s. a year—as he laughingly admitted, not because he believed in missions, but because that small subscription made it possible for him to refuse to discuss missions with people who thought he ought to give more.

The lady was intensely interested in the intricate processes of manufacture, and the manufacturer exultant that he had something worth seeing to show.

"Where does your raw material come from?" asked the lady.

"All from China," answered the manufacturer.

"And where do you export your products to?"

"Mainly to West Africa. The negroes are my best customers; they buy these cheap silk handkerchiefs by the thousand."

"And you, who buy in pagan China and sell in heathen Africa, think you have no business with foreign missions."

An International Committee on Opium

AT the conclusion of the International Opium Conference at The Hague, an account of which appeared in the *November* REVIEW, it was decided to form an unofficial international opium committee, and related national committees, to promote the opium treaty and secure meantime national opium reforms by national action. The efforts of this committee have met with decided success, one of the most encouraging features being the enlistment of the great German Colonial Society, which by its fight against slavery earned the name of "the colonial conscience." In view of the diplomatic delays which must inevitably attend the completion of the treaty, the most important work is to get every nation to abolish as much of the opium evil as is within its own control. And the first duty of all is for so-called Christian Powers who

have "concessions" in China to do away with the opium dens in the foreign settlements.

Jewish Statistics

ACCORDING to the *Jewish Chronicle*, Rev. Isidore Harris, in the forthcoming issue of the *Jewish Year-Book*, states that the number of Jews in the world now exceeds 13,000,000; to be exact, 13,052,846, made up as follows: Europe, 9,950,175; Asia, 484,359; Africa, 404,836; America, 2,194,061; Australasia, 19,415.

The latest statistics concerning missions to the Jews show that there are 253 stations and outstations in operation, employing the time of 939 missionaries and their wives, and operated at a cost of \$738,000. Six hundred and sixty-four of these missionaries are working in Great Britain and 147 in the United States. Comparatively little is being done in other countries.

OBITUARY NOTES

Dr. Henry V. Noyes of China

THE death of Rev. Henry Varnum Noyes, D.D., of Canton, on January 21st, removes a missionary of exceptional ability and long service. Dr. Noyes would have been 78 years old in April, and had lived in Canton since 1866. He was born in Seville, Ohio, and educated at Western Reserve College and Western Theological Seminary. On the island of Fati, in Canton, he built up, with the help of the Presbyterian Foreign Board and friends at home, a group of institutions including an elementary school, a high school, a normal school, a Bible training school, and a theological seminary. Latterly he devoted his attention exclusively to the theological seminary, of which he was president at the time of his death. He did a large amount of literary work, participating in a great deal of Bible translation. A widow and one son, Rev. William D. Noyes, survive him. The son is principal of the boys' academy which his father founded.

Rev. Frank H. Chalfant of China

THE missionary cause has sustained a heavy loss in the death at Pittsburgh, Pa., January 14th, of Rev. Frank Herring Chalfant, D.D., for over 25 years a missionary in China. Mr. Chalfant was born in Mechanicsburg, Pa., May 29, 1862, the son of the Rev. George W. Chalfant, D.D. He was graduated from Lafayette College in 1881, from Western Theological Seminary in 1887. He had consecrated his life to foreign missionary service, and was appointed by the Presbyterian Board to the West Shantung mission, China. September 29th of the same year he was married to Miss Jennie A. Martin, and together they sailed for their field, October 20th.

In China, Dr. Chalfant threw himself into the work with untiring zeal and devotion. His specific work was evangelistic, and for a quarter of a century he was an indefatigable itinerator in the populous province of Shantung, bringing the Gospel message to scores of cities and villages, shepherding young churches, guiding and counseling Chinese pastors and helpers, and in every way doing the work of an evangelist.

Dr. E. E. Strong of Boston

THE Rev. Elnathan E. Strong, for 25 years editor of *The Missionary Herald*, died on April 2d, at Boston, in his eighty-second year. He was born at Hardwick, Vt., and was graduated in 1855 from Andover Theological Seminary. He was ordained a Congregationalist minister in 1859.

Dr. James S. Dennis of New York

A CHRISTIAN scholar and a master in missionary literature, Rev. James S. Dennis, D.D., passed away at his home in Montclair, in March. His volumes, "Christian Missions and Social Progress," are classics, and his other works and lectures have had much to do with shaping missionary thought and policy. A fuller notice of Dr. Dennis' life will appear later.

BOOKS ON MISSIONS AND MISSION LANDS

INVESTMENT AND ACHIEVEMENT. A Study in Christian Progress. By Wm. Leslie King, D.D. 8vo., 349 pp. \$1.50, *net*. Jennings & Graham, Cincinnati, Ohio, 1913.

Few Christians stop to think of the value of the investment made in the name of Christianity throughout the world, or of the immense value of the proceeds of such investments. Such a study is found in the striking volume by Dr. King, a Methodist missionary in India.

The study of investment in service takes us back to the days of Christ and His apostles, and rehearses briefly the story of labor expended in winning Europe and America and the planting of outposts in other lands. Then follows the record of life investment by martyrs and other persecuted Christians; the material investments in money, buildings, and equipment—surely a great item—and finally, the investment in prayer—an inspiring chapter.

The second part of the volume deals with "achievement"—in the Church, in pioneer work, in bi-products and indirect influences, in literature, science, education, and social progress. The problems before us are thoughtfully presented with their solution. A careful study of this book will stimulate to higher ideals and more earnest endeavor.

THE PROGRESSIVE PHILIPPINES. By Charles W. Briggs. Illustrated, 12mo., 174 pp. 50c., *net*. Griffith & Rowland Press, Philadelphia, 1913.

After ten years' experience in the Philippines Mr. Briggs—an American Baptist missionary—has given us this excellent handbook, or mission study text-book, on the islands. The presentation is simple, clear, and orderly. He tells us what we want to know, and illustrates bare statements with incidents, maps, and photographs. The work of all Protestant missions is fairly presented. The

photographs are numerous, but many are too small. There is an index, but no tabulated statement of missionary work. Mr. Briggs shows that the Filipinos are practically enjoying self-government to-day, and that they should not be pushed too fast toward complete autonomy. The view of Roman Catholicism is not very flattering to that ancient church and the moral conditions are disastrous to character and progress. The need for evangelical missions is clear and the opportunity before American Christians is compelling. The story of missionary progress is distinctly encouraging.

WITH THE TURKS IN THRACE. By Ellish Ashmead-Bartlett. Illustrated, 8vo., 335 pp. \$3.00, *net*. George H. Doran Co., New York, 1913.

Mr. Ashmead-Bartlett, a correspondent of the London *Daily Telegraph*, was with the Turkish army in Thrace during the retreat from Adrianople to Chatalja. The account, therefore, has a Turkish flavor. Since the volume was written Adrianople has been recaptured and the territorial division completed. The bravery of Turks and Bulgarians is demonstrated and the picture of the conflict is vivid, if somewhat cold-blooded. There is not much light thrown on the question of Turkish-Bulgarian-Greek atrocities or on the future of the country, but the story is graphically told and reveals the horrors of war. From a missionary viewpoint the most valuable sections relate to the decay of Islam, the persecution of Christians, and the Young Turk movement.

BRIGHAM YOUNG AND HIS MORMON EMPIRE. By ex-Senator Frank J. Cannon and Geo. L. Knapp. Illustrated, 8vo., 398 pp. \$1.50, *net*. Fleming H. Revell Co., 1914.

This is an inside view of Mormonism, described by the son of a Mormon apostle. The author has

sympathy with the Mormon people, but exposes and denounces their principles and practises. His book is not written from a Christian viewpoint, but is a powerful arraignment and a stirring story of Mormonism. No clearer answer could be given to the comfortable theory that the organization self-styled "Latter-day Saints" is a harmless sect. They are for the most part thrifty and forceful, but they are a menace to American ideals in politics and in religion.

NOT LAWFUL TO UTTER. By Dan Crawford, F.R.G.S. 12mo., 176 pp. \$1.00. Geo. H. Doran Co., New York, 1914.

These bright, unusual, breezy Bible readings, by the author of "Thinking Black," often throw a flood of light on Scripture passages. They are well worth reading for devotional and homiletic purposes. "So they took the money" is a strong presentation of the "Devil's Foreign Missions," as compared to those of Jesus Christ.

THE ANTI-ALCOHOLIC MOVEMENT IN EUROPE. By Ernest Gordon. 8vo., 333 pp. \$1.50. Fleming H. Revell Co. New York, 1913.

Mr. Gordon, the son of the late A. J. Gordon of Boston, has made a thorough study of alcoholism and the temperance movement on the continent of Europe. He reveals some distressing facts and describes some important movements. Many governments have been flooded with petitions against licensing the sale of alcohol and absinthe, and a campaign of education has been conducted in many schools and universities. Astonishing revelations are made of German beer dives and all kinds of crime and moral evils attendant on the use of intoxicants in Europe. Pastors and temperance workers will find here much ammunition for their campaigns and practical plans for reforms and prohibition. Christians will never cease their opposition to strong drink until governmental and popular sanction to this evil has been abolished.

CHILDREN OF LABRADOR. By Mary Lane Dwight. Illustrated, 12mo., 91 pp. 1s. 6d. (35 cents). Oliphant, Anderson & Ferrier, Edinburgh; Fleming H. Revell Co., New York, 1913.

We have here one of the best of the Children's Missionary Series—descriptions and incidents of life and adventure in the great bleak land of Labrador. Dr. W. T. Grenfell's work for the fisher folk is described, afloat and ashore, as is the Moravian work for Eskimos—more briefly. Children can scarcely read this book without having their sympathies broadened, and becoming interested in missionary work.

A HEROIC BISHOPRIC. The Life Story of Bishop French. By Eugene Stock. Illustrated, 12mo., 127 pp. 2s. Hodder & Stoughton, New York and London, 1913.

There is something stirring and ennobling in this story of one of the modern missionary heroes of the Church of England. He was a man of mental and spiritual power, large-hearted and self-sacrificing. He was a man worth knowing. After being graduated from Oxford he went to India in 1850, at the age of twenty-five. The story of his life in Agra and Lahore is full of noble pioneer work. He finally went to Arabia, and died of fever in Muscat on May 14, 1891, after being in the land only three months. The brief biography will prove of interest and inspiration to many others of like spirit.

THE ITALIAN HELPER. By Rev. A. Di Domenica. 12mo., 143 pp. 50c., net. Griffith & Rowland Press, Philadelphia, 1913.

Many Christians at home who would like to do Christian work among Italian immigrants will find a boon in this book of easy conversational lessons in their language. Pastors and mission workers in districts where Italians are working may in this volume have a means of communication. The conversations also teach the Gospel with tact and clearness. Italians themselves might be interested to study this book, and so improve both morals and religion.

THE GREAT EMBASSY. By Cuthbert McEvoy, M.A. 16mo., 96 pp. 1s. James Clarke & Co., London, 1913.

This brief study of the evidences and the growth of Christianity gives scarcely more than a suggestion of the lines of investigation and progress. The author considers the witness of the Old and New Testaments, the past results and present needs of missions, and the call to purity and power in social and personal life. Many might with profit follow the lines of study here suggested.

BENEVOLENT INSTITUTIONS OF UNITED STATES OF AMERICA FOR 1910. 4to. Bureau of the Census, Washington, D. C., 1913.

A valuable census report of benevolent institutions in the United States. It shows that in the year 1910, 448 for every 100,000 of the population (or 339,571 people) were inmates of various charitable institutions. The largest proportion of these were in Middle Atlantic States, and the smallest proportion in the South Central States. Over 4,000,000 were received into such institutions some time during the year. This only includes homes for children, defectives, hospitals, institutions for blind and deaf, and old folks' homes. Insane asylums, reformatories, and similar institutions are not included.

UNCLE SAM. By Martha S. Gillow. Illustrated. 12mo., 61 pp. 50c., net. Fleming H. Revell Co., 1913.

There is a picturesque quaintness about mountaineer life in the Appalachian Mountains of the South that has a fascination for story-tellers. This is a short but interesting, if somewhat improbable, narrative of "Uncle Jonah" and "Aunt Cindy" and their visit to "Uncle Sam" in "Washington-dee-cee." It might be labelled "A recipe for the making of patriots."

THE KEEPER OF THE VINEYARD. By Caroline Abbot Stanley. Illustrated, 8vo., 345 pp. \$1.25. Fleming H. Revell Co., 1913.

Another story by the author of "The Master of the Oaks" is sure of

a welcome. A girl, left with her brother's penniless orphans to care for, goes to the Ozarks in southwestern Missouri and there fights a winning battle. The story of her victory is worth reading in recreation hours.

NEW BOOKS

UP AND DOWN THE NORTH PACIFIC COAST BY CANOE AND MISSION SHIP. By Rev. Thomas Crosby, D.D. Illustrated, 8vo., 403 pp. Missionary Society of the Methodist Church, Toronto, Canada, 1914.

HEROES OF THE FAITH IN MODERN ITALY. Pen Sketches from Real Life taken from Original Sources of Information. By J. S. Anderson. Illustrated, 12mo., 115 pp. 2s. 6d. Pickering & Inglis, Glasgow, 1914.

AMONG THE AN-KO-ME-NUMS, OR FLATHEAD TRIBES OF INDIANS OF THE PACIFIC COAST. By Rev. Thomas Crosby. Illustrated, 12mo., 243 pp. William Briggs, Toronto, 1914.

THE REAL BILLY SUNDAY. The Life and Work of Rev. William Ashley Sunday, D.D., the Baseball Evangelist. By Elijah P. Brown, D.D. Illustrated, 12mo., 285 pp. \$1.15, *postpaid*. Fleming H. Revell Co., New York, 1914.

OUR OPPORTUNITY IN THE WEST INDIES. By Benjamin G. O'Rourke, M.A. Illustrated, 12mo., 136 pp. 1s., net. Society for the Propagation of the Gospel, London, 1914.

THREE BOYS. By Janet Sinclair. Illustrated, 12mo., 191 pp. 1s. 6d., net. S. P. G., London, 1914.

THE HANDBOOK OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION MOVEMENT. Prepared under the auspices of the Department of Method of the National Board. 12mo., 157 pp. 40c. National Board Y. W. C. A., New York, 1914.

BUDDHIST CHINA. By Reginald Fleming Johnston. \$5.00. E. P. Dutton & Co., New York, 1914.

LIBERIA. Description, History, Problems. By Frederick Starr. Map, 227 pp. \$1.10, net. Chicago University, 1914.

THE FACE OF MANCHURIA, KOREA, AND RUSSIAN TURKESTAN. By Miss E. G. Kemp. Illustrated, 248 pp. 7s. 6d., net. Chatto & Windus, London, 1914.

THE SPIRITUAL CONQUEST OF THE ROCKIES. By Rev. W. N. Sloan. 12mo. George H. Doran Co., New York, 1914.

TEN YEARS NEAR THE ARCTIC CIRCLE. By J. J. Armistead. 3s. 6d., net. Headley Bros., London, 1914.

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